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## THE BETTER WAY.

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## THE ROSTRUM.

### MATERIALIZATION.

A Discourse Delivered by Mr. J. Clegg Wright before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, May 11, 1890.

With your kind permission ladies and gentlemen, I will this morning draw your attention to the subject of materialization. I do not know whether the term itself exactly expresses my meaning. Words sometimes by habit conceal meaning. We attach the idea of the reality so often to qualities, we make entities out of attributes and we are continually forgetting that language is but a symbol, but the clothing of the thoughts; and sometimes the clothing does not fit the thought. And I do not know whether this word "materialization" is exactly what is wanted to describe certain phenomena which occur in nature. But more of this by and by.

It is affirmed that certain phenomena occur in nature in harmony with the laws and powers of nature which are manifestations of the spirit of departed men and women. It is affirmed that departed men and women, called spirits, have power to return into material phenomena in a temporary way and express their former characteristics again; that these phenomena are extraordinary, consequently difficult to produce, and are produced under circumstances which are not altogether of what may be called a scientific character. That is to say, that sense faculties are not always able to deal with these forms as it is desired; that they are fleeting, transitory, evanescent, and that they are far from being fixed phenomena, capable of being investigated by the senses.

Well, I merely make these observations in the way of a description and a definition of certain phenomena which are alleged to occur in nature of the return of spirit into material clothing in a temporary way, and that such phenomena are grouped under the term materialization. My question, of course, takes me into the sub-sensible, the transcendental realm of matter, and the transcendental realm common to spirit, and if your minds will travel within mine we will try to make the visualization of some of the invisible properties which lie in the sub-sensible realm. It is a work of the scientific imagination to call into fancied existence that which is too small or too large for the sensations to get hold of.

The scientific imagination has then to go by hypotheses into the realm below phenomena and then visualize

some of the existences down there. Now there are existences known to men of science as atoms, but you never saw an atom, you never will see an atom, consequently you will never be able accurately to describe an atom. Materialism is an hypothesis. Man knows no more about matter than he knows about spirit. Man only knows that which appears. He knows that which prevents itself to his senses, and it does not by any means follow that nature is in itself what it looks to be to you. If you had microscopic eyes the world would be very different to you to-day from what it seems to be; everything would be changed. Consequently we can affirm that all we know may be put under that word "phenomena."

We cannot affirm anything in regard to things in themselves, apart from sensation. By a law of nature I simply mean a habit which phenomena seem to have to do things always in the same way under the same circumstances, and nature is but the persistence of appearances, the persistence of phenomena. When I look and see certain appearances, and after awhile I look again and see the same appearances, I draw the inference that the appearances have been there all the time. It would be a mark of insanity in a man if he denied the existence of a thing when he was not looking at it, so that I draw the a priori conclusion that nature exists when I am not looking at it, the universe of phenomena persists. But down there in the insensible realm below that substance which stands under phenomena, there is an abstract power I can affirm nothing of, only what comes into phenomena. I can only get from phenomena down deeper by inference, and our inferences are very precarious things upon which to hang. But the result is the only light we have to guide us through the caverns of phenomena.

Then we know that matter is persistent phenomena, and that these phenomena can be reduced into atoms, but that an atom has never been seen, but that an atom really exists a priori, and that we can affirm certain things of the atom, that it has certain characteristics or qualities, and that these qualities are so exactly determined by chemistry that practical work can be done and experiments successfully carried out, so that by experiments alone can be demonstrated that the higher phenomena must consist of congregations or communities of atoms.

And these entities, atoms, are controlled by force. Force expresses itself in two forms, or two modes, rather. One of its modes is the pulling together; another of its modes its dispersing from together. We will call that mode which brings atoms together—we will call that force; and that mode, that power, which scatters them we will call energy. Energy dissipates the atoms and force brings them together. I do not know anything about force per se, I do not know whether it is an entity or a quality of an entity; I do not know whether there are entities. It may be all force and no entity. Matter may simply be vortices of motion. By vortices of motion I mean whirlpools of force and energy seeking new equilibriums. This was the view of some of the most eminent scientists in your time.

By force, then, we would find the substratum upon which to rest all phenomena, so that in the realm of force we must find a solution of all material phenomena. Life itself is but an equilibrium of force and energy. Matter and life seem to me to be about synonymous; matter and life seem to me to express the same thing. I cannot define in phenomena the place where life begins nor where it ends. I see nothing stationary in nature, but I see everything in a process of infinite change, I see infinite vortices and infinite surfaces between developed points. When the mind laps over into the transcendental there is so much there new to consciousness and to human

reason that we seem to leave the pole star of common experience. It is dangerous to the soul out there.

But let us get nearer to the phenomena of actual existences or appearances. Let us take, for example, the form, and the simplest form in which life presents itself—the simple sac or cell, the first brick in the great temple of differentiated organism. This cell is a nucleus or a whirlpool where the equilibrium is produced between the dispersing and the congregating family of atoms. And what is produced is the organism, the thing, called life simply, a simple process of aggregation, the common stuff of the universe being drawn upon, the common force of the universe expressing itself in a cell. By aggregation this cell, through its conditions, its environment, builds another cell and another cell. The quicker the impingement of the environment and the quicker will be the process in the differentiation. The more slow the changes in the environment and the longer will the form of life in nature persist. So long as the clam can keep its quiet place and not be put into new states of existence it will remain a clam and reproduce clams, but change its environment rapidly you destroy its life or its form until it has acquired a functional capability and a faculty is built in the organism which makes the clam something else. It is changed, it is evolved, you say, into something organically different. The process is slow, but the process is but their aggregation under its surroundings. And these surroundings, I told you, are sensible, that is to say that the eyes, the touch, the smell do not bring you within the sphere of these potentialities; that they are so subtle, so fine, so spiritual in their constitution, (and by the word spirit there I mean fineness in quality) and in their action, that the process of change is apparently to the senses unexplained because there is no adequate visible cause for the change.

Well, now, this is natural materialization—it is the bringing of the invisible into the visible, it is the patching up of the atoms into force, it is the pre-letting of the equilibrium and the continued hoarding together that perpetuates the form. The living form of the organism has a period of childhood; that is to say, a period when it is aggregating more than its community would demand; there comes a period of maturity, when the force floods its equilibrium and can acquire no more, and when it has absorbed all, or maturity is reached and a new equilibrium is being produced, so that the continuous change in the relationship and the community of the atoms is in progress—a continuous change. And then comes death when the community is broken up. Nothing destroyed, but separated—a new administration. A new political head at Washington will best illustrate what I mean: Cleveland steps down and Harrison steps in. Nature is working in this way in all her varied and multifarious phenomena. One equilibrium is stepping in on the heels of another and producing something else. The speech that you make to-day was not just like that of yesterday, the demonstration of energy and force is continually going on. Nothing created, nothing manufactured, only out of the material already existing. The universe of phenomena a universe of shoddy, making up old material, building up new phenomena, continually making new combinations. The possibilities of the higher organism upon the earth to-day lies in the same relation. There is no difficulty in the spiritual world, it is a difficulty made by ignorance only; there is no difficulty in the realm of nature to produce ten millions spiritual worlds when the relations occur, the relations of these wonderful elements which men have named atoms. The marvelous relationships, combinations, disintegrations and the general transmutation of certain combinations after a time make and change, enlarge, build and destroy the organic

temples of the universe.

This is nature's work, and there comes in a question here. That whether in the general tendency of conscious phenomena there does not come a time when in the hoarding of the forces of consciousness there is a capability resident in the soul in consequence of this, by which it can temporarily throw around this spirit body a material expression. Now I want you clearly to comprehend this: that between the invisible spirit body and the visible material body is a matter purely of relation. Relation between the atoms, relation between the magnetism. I have used a word that I need to define, let us lay the argument down here while I interject this.

By magnetism I mean modes of phenomena which are invisible to your senses, but which are correlated, co-present in the development and aggregating of those families of atoms in the production of phenomena. There is a sphere of magnetism out there; what is it doing? It is related to your organism, out of that sphere you draw those atoms which enter into your combinations. You may take carbon, oxygen, hydrogen, nitrogen and phosphorus and put them together, but you cannot make life. The chemist cannot put the elements entering into the human body, the sixteen elemental elements to make life. You may put them together, but you cannot make body. There is something beyond earth out there that the chemist cannot get hold of. There lies out there a stuff, and that stuff I call magnetism. There are different sorts of magnetism. There is a magnetism congregated in small clusters like the asteroids in the stellar system; congregated in large clusters like the larger groups in the stellar system. I am talking about the infinitely small, and these are the basic, organic temperament. You see men of nervous, excitable temperament; and special convolutions of brain. These men have magnetism with very fine molecular aggregations. You see men that are very coarse, that have arterial temperaments and possess very little of the mental temperament. These men are built and interblended with these larger masses of molecular combinations of magnetism, so that the mechanical stuff entering into the form of man is a most important function in the covering of the soul. And this magnetism enters into everything.

Next, then, let us take up the fact that magnetism is an element in the production of the materializing processes going on in nature, and it stands nearer to the pulsations of consciousness than the vulgar atoms of phenomenal matter do. Consciousness being a relation, that relation hoards force, and when this force is promulgated it produces wave vibrations upon the magnetic sphere of the personality, and this magnetic sphere overlaps, and it overlaps according to the force by which it is sent out, and consequently we have a mind force. That is to say, mind acts upon mind across the sphere of magnetism, magnetism being a means by which the blow is struck by one mind on another mind, the hammer made use of to strike the keyboard of consciousness, so that across the magnetic plane mind reaching mind, hoarding magnetic growth, will come in and find a solution to the keyboard of consciousness, the consciousness being struck by the mind acting across that sphere.

Now, again, these elements acting together, change the common elements belonging to the realm of matter with mechanical order, energy and power. You have the sub-sensible organs entering into it, and then the physical elements that lie out there in a more sublime, spiritual form, all are mingling together according to their habits, according to their internal laws. There floats along in the great atomic life, the great sphere of spirit unconsciousness, an atom, and it forms its relation and mechanically the organism is produced true to the force and environment. It

may be a clam, it may be a pine in Canada, it may be a grape in Florida, or it may be a banker in New York City. These elements of life enter in and work out their way, and they fill their relationships after law.

I will try to put into clothing my thought in relation to the nearer processes of materialization. Now, let us try to see a soul; use your scientific imagination to call up a soul which has no physical body. But it has a body, and this body is made up of the finer stuff of the phenomenal universe. It does not lie in the plane of your sensation, it is out of the plane of your sensation, but it is seeking to come into that plane. Atoms that are moving at a certain velocity are in the plane of your sensation. Atoms which are moving at the rate of six hundred million millions vibrations per second come within the plane of your vision. If they are moving at blue hundred million millions vibrations they are invisible to you. A spirit moving in that vibratory sphere is invisible to you, and that which is moving at the rate of one hundred million millions vibrations per second is also invisible. Above and below that is the line of sensible capability, and no operations that can be made by intelligent thought will throw their activity into another domain, the ability being a condition of motion only.

Has the soul or spirit a capability to hoard a sufficient amount of force to project this force into the realm of the visible, because if this possibility does exist then the common doctrine of materialization must be thrown away, the common doctrine relating to the common stuff of the universe of matter must be thrown away. We must readjust our definitions also, we must no longer say it is impenetrable. That is to say, that aggregations are impenetrable. But what happens? This: In throwing one phenomena of nature into another mode of being, changing that which is invisible to visible is but changing its vibratory action in its atomic composition. And if there is a sufficient amount of force hoarded in the sphere of the consciousness it can be done. It simply changes the equilibrium; it is not a miracle, it is not an interference with the laws of nature. It is wonderful because it is new to your experience, it is marvelous because you have not touched such sublime phenomena before. But in the growth of a rose you see it before your eyes, in the building of a tree you see it taking on before you the form. Suppose that soul of the tree could by marvelous or extra means hoard this power, or by favorable condition and position could hoard more force, it would accumulate its growth rapidly. What is fertilization? It is a suddenly letting loose of hoarded force, and that force is taken in by the absorbent process of organic life and it stimulates this material development. Carry this out, cultivate this process until the intelligent, conscious man out there in nature finds himself on the magnetic plane of life, finds that magnetism will answer the processes of his will, his power, finds that he can belt the world with a thought, can cover space with the impulse of motion, can touch the spirit and make it feel his presence when beyond the bounds of visible space, can command the subtle force of magnetism. Man to day can think of his fellowmen on the other side of the planet and make the dear one, make that soul feel his thought. Distance, as we understand distance in relation to matter, does not here find an analogy in the empire of magnetism. The world of magnetic existence related to the phenomena of material experience will never illustrate ordinary existence. So that this mighty soul force commands magnetism. Its first, its lowest form is the development of hypnotic phenomena; hypnotism involves materialization. The first phenomena preceded by magnetic images is the substance of the vibratory mechanical motion. These results are not produced upon the coarse organic plane, but on

the magnetic plane. Magnetism fills the cells of the body—the brain has great cellular capacity. There are hundreds of millions of cells in an average sized human brain. These cells are storehouses in which the experiences of the phenomena are stored—feelings, emotions and passions; but the greater part of man is unconscious. Unconscious mind has a relationship to the body on the magnetic plane. The ganglia of the nervous system are storehouses in which is stored magnetism, and these ganglia are large and small. By these ganglia the processes of the mechanical field are conducted by the soul, and the processes which are vital (that is, so-called) are carried out.

Cut your finger. Will does not make the finger heal, but through the processes of vital crystallization there comes a small particle, a blood corpuscle, and it crystallizes on the end of the capillary, it forms a cell, it builds it up, and sends up this structure until it meets on the other side of the wound. The process of healing is the process of building, of the crystallization of cells, and this development is conducted mechanically.

No thought, no power—no directed power. It is done by the unconscious mind; the unconscious mind is a body builder. Not only that, but man shapes unconsciously in his magnetism his forces. The Buddhist is right in speaking of a man mind. There is a projected mind sphere beyond the organism and the cellular or aggregated atoms, the families and communities of atoms hold greater states, and these are around you and explain hypnotism, explain presentiment. Coming events cast their shadows before. Presentiments of persons, presentiments of relations, pleasant and unpleasant, hypnotic conditions are produced by this sphere. And the first state of this hypnotic condition is engendered in a sensation of magnetism, you produce a consciousness in your subject, you do not destroy his will, but bring it into relation with your soul. You talk to him without organisms, soul talking to soul, mind talking to soul independent of brain, thinking immediately into each sphere. This is entrancement, this is the way spirits control your mediums, and it produces a new crystallization of the form until it becomes visible to your senses. It was invisible because it was of another kind of motion, until the force stored is let loose like a cyclone and is so manipulated that it clothes upon the body a material expression which becomes visible.

This process is more or less going on to the clairvoyant eyes in its rudimentary state; in its highly developed state not so much so. But when there is a great deal of sentient clairvoyance there is a remarkable amount of this process at work. So you see in your dark seances lights. You do not see them of the same color, nor at the same place nor at the same time. One man will see a light there, another man will not see it there. Why? Because his magnetism is not vibrating at the same rate as the magnetism of his friend. His friend sees it on that plane or that centre of energy. When that great whirlpool changes its velocity he sees it, but it looks of another color to the man who saw it first. To one it looks white, to another yellow, to another blue, you see different phenomena in the same formation. So in the thought realm, the diversity of speculation which we find to day, the affirmation of one spirit and the denial of another is entirely due to the will of the instrument transmitting. In the transmission of a thought it has to take the expression of the mind transmitting. Organic development, organic power, are the basis upon which all the main phenomena rest.

Then if this be so, that there does exist a power in the soul to store energy, will it use an intellectual and mechanical control of the energy to a certain boundary line? Then, with this added and progressive capability of mind, con-

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Written for The Better Way.

# THE SUPERIOR CONDITION AND HOW TO OBTAIN IT.

(Unconcluded.)

BY MORRIS HULL.

I think it almost impossible for one soul to instruct another just how to climb the spiritual Alps of which I have been speaking. You cannot instruct a totally blind man as to what color is; nor can you make a deaf person understand sound; so we climb the spiritual heights. If you know enough to use your spiritual powers you need no instructions from others; if you do not, instructions from others can be of little use to you. Yet I may give some hints; I may tell you of some wrong things to undo and of some right things to do.

I have literally stood down in the valleys—in the swamps—and have been soaked by the rains, and endured the storms and breathed the miasmatic atmosphere; so I have stood on the mountain peaks and heard the thunders roar and the lightnings flash, and the storms sweep beneath my feet. The storm and miasm were the same in both cases. In one condition it effected me, in the other it did not. In one instance I was below the clouds, in the other I was above them. This illustration applies to every spiritual storm. If we would get out of the spiritual fogs, doubts, miasms and storms, we must ascend the holy mount of spiritual culture.

I strive to make it a point to hold daily, and sometimes hourly, conversation with this lifting power. It may be called inspiration; though I frankly acknowledge I cannot tell whether it is one part of myself talking to another, or whether there is another entity—an outside intelligence talking with me.

Whatever it is, I know it reproves, rebukes and exhorts me; it tells me of my faults as no monitor ever did. The more I follow its suggestions the more it suggests. It points out "a straight and narrow path;" if I walk therein I am always with the best company when I am externally the most alone. When I refuse to walk in the way thus pointed out, I am left alone; then, no matter how large the company, I am alone. There is a loneliness nothing can supply. This monitor seems a shy bird; it is easily driven away; and once gone it is hard to get it back. In its talks it never flatters; it points out sins, selfishness and sensuality as no one else ever did. And, though it may seem strange, the more it rebukes the more I love it. As David said: "Let the righteous smite me, and it shall be like holy oil unto me," so I continually ask this power for its reproofs.

I pray, not because I believe in prayer, but because I cannot help it. I ask this teacher or monitor occasionally for manhood, a rounded out manhood. Then this inspiration reasons with me thus:

"You have asked for manhood, have you thought how this desired boon can come? The angels have no store of manhood laid up somewhere to bring to you; it must be made of material there is in you. If there is nothing in you to work over into a man your prayers are useless. In any case there is only one way to answer your prayer, that is to send workmen to work you over. These workmen may be poverty, affliction, persecution, slander, misrepresentation, abuse, unpopularity. You are required to be scored, hewed—straightened out; the process will hurt, can you endure it?"

Again, manhood—spiritual manhood—is a thing of slow growth; you must not expect to sow your grain and reap your harvest the same day; you know James said: "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain." Now are you willing to work and wait? Are you willing to be pulverized? To go into a crucible hot enough to burn the dross out of you? If not, cease your prayers, for that is the only road to an answer."

The old Hindoo proverb says, "What will you have, quoth God, pay for it and take it."

I acknowledge my continued longing for more of this spirituality. I want to be baptized—inundated—with it. As the hart panteth after the water brooks so pant I after this continuous uncton from spheres above. I want it to come oftener and to continue longer. When it leaves me, then I am lonely; an indescribable longing seems to seize me and I feel to pray in the spirit of that good old orthodox song:

"Return, oh holy dove return,  
Return sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast."

As babes sometimes cry themselves to sleep, so I often go to sleep breathing a prayer for more power to see—not with my eyes but with my understanding. I want to see, feel, hear, or by some indescribable sense realize the spiritual. Often after a short sleep under such conditions I am awakened by this intelligence, which preaches me a sermon which does for food for thought for a long time. I can hear, or by some means I get, one of these suggestive discourses now. As nearly as I can translate it, it runs about as follows:

Why do you pray for this spirituality—this open communion with the spirit?

To whom do you pray for this blessing? What power can bring it to you? Supposing an angel were commissioned to bring it, what could you do with it? Is it here; it lies all around and within you even now; take it. You poor blind man, open your eyes if you want to see. If you want air and sunshine open the windows and let the air and sunshine in. Don't ask for spirituality and then close your door against it. If you wish to view the scenes and breathe the air which can only be enjoyed from the mountain top; do not stop down in the valley; climb for it; climb all the way for it. Do not expect the blessings on the mountain top after only a few moments' climb; those craggy rocks must be scaled. If you would have spiritual culture—spiritual strength—enter at once the spiritual gymnasium and give yourself spiritual exercise. Eat, drink, sleep and live for the spiritual, not one day, or one week, or one year, but make it your life work.

"Heaven is not reached by a single bound,  
But we build the ladder on which we rise  
From the lowly earth to the vaulted skies,  
And we reach its summit round by round."

Remember the parable of the pearl, who, in searching for pearls, found a field in which was a pearl of great price; he sold all he had in order to purchase that field. The treasure you seek can be had for just that—nothing less. Will you pay the price? If so, it is yours; but there can be no "jehowing," dickerings, or beating down in trading with your spiritual self.

There is a deep meaning in the Ananias and Sapphira story; turn and read it and don't keep back a part of the price. By keeping back part of the price you lie; not to men, but to your spiritual self, which is to God. Do not do it and expect spiritual blessings; that is not the way they come.

Is there any worldly selfish love, any "besetting sin," you cannot renounce? Does this spiritual life you crave seem to you more important than mere fleshly appetites and desires? Will you prove that it does by renouncing all for it? If so, it is yours. If not, be like the man in the parable, who had "great possessions," go away sorrowing.

It may not be necessary to give up everything, but it is necessary to come to the place where you can, if necessary, give up all. There is a test you must endure in order to put you where you can receive what you ask for. In giving up all you may possibly hold on to the things which you renounce; not as something to bless you, but as something to which you can bless the world.

"Now," said the inspiration, "you have had enough for one sitting. The closer you walk to these truths, the oftener and the purer will these sermons be. These truths are too precious to cast before swine. Prove yourself a man; walk in all the light you have, and more shall be given. For to him that hath shall be given. 'Light is sown for the righteous.'"

Written for The Better Way.

## COGITATIONS.

BY JOHN WETTERSEE.

I.

I think it a very difficult thing, and it may be an impossibility, to realize in one's self annihilation, a ceasing to be. We can conceive it in others, perhaps, but not in ourselves. I find I cannot do it, and I do not believe any one can. They may think so intellectually, and think they realize an end of consciousness, but there will arise a persistent consciousness that refuses to be stifled.

It is something deeper in our personality than our intellect, or thinking powers; it is in the spirit, which is back of all, and knows itself immortal. Some may question about there being anything deeper than our thinking powers or intellect. But if we examine ourselves closely we will find what Lewis says is true, "that our intellectual operations always imply an externality. Even when we are speculating about our feelings, or mental operations, we always view them as apart from ourselves. The emotions have a deeper root in our personality." "I believe," says Professor Tyndal, "that even the intellectual action of a complete man is consciously or unconsciously sustained by an undercurrent of the emotions." Well, I think this "sustaining undercurrent," no matter what intellectual conclusions we come to, will not give in to the thought of annihilation, which means ceasing to be.

Sometimes doubts come and we say to ourselves death ends all. We know what unconsciousness is, for we have all fainted and been brought to, and for a little while we do not consciously exist. We sleep sound at night, and are unconscious until we awake, the world has gone on for five or six hours, and we are oblivious to the fact, as if we had been dead that length of time.

Death may be a sleep, we say, that knows no waking, and the world goes on. The battle and activities of life continue, year in and year out, and we are the same as if we had never been. At death I leave mourning friends, who will miss me, who will need me, who have depended upon me, and will suffer when I am gone, and the thought is dreadful. But, I say, in a few moments I will not be conscious of the fact, or that I have ever been; the bare thought may bring a sigh that will last until I am ended, but I shall know then nothing of it.

Now, it is my impression that it is not in the power of a man to consider himself in a state of non-existence, he knows intuitively that sooner or later he will awake into consciousness again. I think this has been the intuition of noble souls. Socrates and Plato in old times and Theodore Parker, Ernest Renan and others in our day; they feel their immortality and need no revelation to establish the fact. Most people need a revelation in this age to inspire them, but when they get way down into themselves, the perpetual ego is always there, which will always say, forever, I am.

Modern Spiritualism is sensuous proof that we survive what is called death. It is the spirit, the deepest thing in us, that says, I am and will ever be.

## THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

### CHAPTER V.

The next morning after Harvey's visit to the medium, notwithstanding the assurance she had given him, he felt anxious to redeem the watch, and could not place implicit confidence in what had been told. He made a vigorous effort, and before noon more than the needed amount had been raised. He then set out to find Lucian Grant. He spent nearly all the afternoon in a fruitless search. He was told at different places that he was getting ready to start that evening for California. He finally left the money at his office, taking a receipt from Grant's chief clerk, and leaving a note to Grant requesting him to leave the watch and chain at the office. He then went to the railway office, hoping to see him there, but was too late. Then he went back to Grant's office and was again too late, the office being closed for the night. He was deeply anxious, yet he could not believe that even Lucian Grant could be mean enough to sell or carry off the watch. For reasons which we shall learn by and by the watch was of priceless value to the young doctor; and its intrinsic value was more than three times the amount owed Grant. He waited anxiously for the morning; then as soon as the business offices were beginning to be opened he repaired to Grant's office. He did not find the watch, but an insulting note from Grant containing the money he had left, and saying he had sold the watch. No one in the office knew to whom.

The reader ought before this to have known more about who Lucian Grant was. Twenty years before the beginning of our story, and not far from that of Mr. La Rue's marriage, Margaret St. Ruth became the wife of a wealthy old man by the name of Grant. About the only attractive quality of the old man was his financial ability and great wealth, yet he professed to have royal blood in his veins. He was small, ill-formed, dark hair, with deep set, restless black eyes. Of the stately, queenly figure of the strong-willed woman who had, in common with several other men, fascinated the old millionaire we shall hear full enough as our story proceeds. Lucian was the only child of this union. From early boyhood he had been an adept in trade and perfectly unscrupulous in all business transactions. His moral character was patterned much after that of his mother, while in personal appearance he was the mean image of his father. His leading characteristics were salacity and greed for gold. He was disgraced in school and expelled from college in his first year for betraying and ruining a poor girl. He was kept much away from home, and his mother disguised his deed and settled for his crimes. Before he was twenty years old an English uncle, for whom he was named, left him half a million of dollars. This in a few years the young man had doubled. He at the same time had charge of all his father's business, as the old man had become too old and ill to do much himself. His business ability and vast accumulations of money of course made him a great man in New York. Mr. La Rue was quick to recognize this young prodigy, and associated him as a partner; first, as manager of his mining interests, and then made him an equal partner in all his extensive business. He was now desirous to make him his son-in-law. His mother had never ceased, for any considerable time, to have a corrupting influence over Mr. La Rue. Since old man Grant had been confined to his room by age and illness, La Rue's visits to the Grant mansion had been almost as frequent as they had been to his sick wife. Hence every possible combined effort was made to induce Marlon, who knew very little of the real character of Lucian, to marry him. Mr. La Rue himself was deceived about his early career as a boy. Marlon had been brought up to regard her father's authority as absolute. Her teachers had all been the creatures of the Catholic Church, and she regarded it as a matter settled by divine authority that girls should be in unquestioned subjection to their fathers and married women to their husbands; yet the girl in voluntary detested Lucian Grant, and thought she could manage to get rid of his hated attentions. Thus the matter stood at the time of his departure for the West.

### CHAPTER VI.

"Amid those scenes of doubt and grief  
Their hearts are closer joined."

After the counsel of doctors Marlon became very anxious to learn the opinion of Dr. Harvey as to the case of her dear mother. Dr. Plummer had all the while insisted that she was in no danger, and her father almost made sport of her, as only nervous and half-soured to death. She had other reasons for wishing to see the young physician, as the reader may surmise. So the following evening Dr. Harvey was surprised to see Marlon La Rue at his office, unattended. She had come in her carriage to a drug store a few streets away, sent her carriage home, and alone on foot sought his humble office.

Never before in her life had she been alone on the street after dark. She had missed her way and came in much frightened and almost fainting. The doctor was even more agitated than his caller. They were both soon reassured and calm.

Marlon asked a candid and a truthful opinion of her mother's condition and prospects, which was reluctantly given: "She cannot recover." He deeply sympathized with her in her almost overwhelming grief. Then she referred to the recognition of him as her deliverer on the night of the fearful accident on Broadway, when he saved both herself and her money. She was glad of an opportunity to express her thanks. Then, after much embarrassment and hesitation, she asked about the watch and chain which had been held by Lucian Grant. She found out how highly it was prized by Harvey, all aside from its intrinsic value. She did not ask him, but thought probably it was prized as the gift of some lady, perhaps now dead. Harvey on his part told how he came to let Grant have the watch. He was in pressing need of money for a short time until he could collect money due him in the country. He had placed the watch on the table and was debating the question whether he dared to pawn it for a short time until he could collect his money, when Grant came. He admired the watch and chain and wished to purchase it. Harvey told him that money could not buy it, but that he needed money and thought of pawning it to some reliable broker. Grant then offered to advance what he needed on the watch, and he might have his own time to pay. No papers were passed between the parties; Harvey took fifty dollars and Grant took the watch and chain and went his way. A few weeks later Harvey collected his money—more than enough to pay Grant and all his other indebtedness. Coming to his office late in the evening with the money in his pocket, he received a call to visit a patient which demanded haste; he started off at once forgetting to leave the money in the office, passing necessarily through a crowd on his way, unmindful of the money in his pocket. When he returned he found that he had been robbed of the book and all its contents. This was when he had lately commenced practice and had but little business. This loss greatly embarrassed him. Then one misfortune after another prevented his payment of the fifty dollars. Grant had been long tormenting him with impudent duns. He would neither patiently wait nor let him have the watch to pawn elsewhere for the money. At last Grant had made a tacit agreement to wait until this morning. He then related the efforts he had made to find Grant the previous day, and disappointment, almost despair, to find the watch had been sold to some unknown purchaser. He was then more than ever astonished when she declared her elf the purchaser. Marlon finally invited him to meet Dr. Plummer again the next day, which he gladly promised to do. No one suspected that Marlon had been elsewhere than to the drug store. She felt really frightened at what she had done, but was reassured by the conviction that she had done her duty, and followed the earnest advice of spirit friends; and she then intended to follow her convictions still and refuse positively to become the wife of Lucian Grant. She regretted that she had agreed to correspond with him.

The visit with Dr. Plummer at the sick bed was little more satisfactory than the previous one; but the visit with Marlon was a rich feast to the young doctor's soul. When she ventured to ask why he had not asked assistance of his father or friend when he so much needed money, he replied that he had not a relation to his knowledge in the wide world—that he had never known of one; that he did not know even his own name, age or place of birth, she was affected even to tears.

She in turn told her friend that she considered her condition in life worse than his. She indeed had never lacked money or flattering attentions, and any protestations of affection by shallow-brained rich men whom she had no doubt loved her money; but that she was really a slave. She envied even the freedom of her maid—even the doctor's independence. If her mother should die her only trusted friend would be gone. Harvey could not comprehend all this. As he took into account the magnificence of her surroundings, her wealth and numerous servants, and all circumstances of her station in life, he thought it could not be as she stated, and he told her so. She replied sadly, "Doctor, you do not understand—you must not ask me to explain. I must not even have that liberty, but still I am a slave!" and again she wept. Then she brought out the watch and chain. She seemed hurt when Harvey proposed paying for it. She only did her duty and in little part compensated him for the service he had done her. When she accidentally discovered that Harvey had been robbed while in the act of assisting her, she was all the more pleased that she had assisted him in the matter of the watch. Harvey suggested that as Grant knew that she had the watch, and whatever Lucian knew was known by his mother, it might be the wisest plan for her to retain possession of it to save possible trouble to Marlon in the future. She agreed to hold it only subject to his order.

Meantime the practice, success and popularity of Dr. Harvey was rapidly increasing. Dr. Plummer was unwittingly aiding him by abuse and ridicule. A very strong friendship—not yet strictly confidential—had grown up between the poor Dr. Harvey and the beautiful and accomplished belle, Marlon La Rue. Had it reached the dignity of mutual love? Neither had so named it.

### CHAPTER VII.

"The tempting fruit is almost ripe,  
But far above my reach."

Three months had passed; Dr. Harvey's business and success had marvelously increased. He had removed to better quarters; had more teams and office helpers. After a hard day's work, one night he was hastily summoned to the La Rue mansion, this time to see Maggie Kelley, Marlon's beautiful waiting maid. As the symptoms seemed

alarming, Dr. Plummer was called at the same time. Mr. La Rue was away from home on business. The doctors could not agree upon a mode of treatment. The sick girl was allowed her choice; she preferred Harvey, and Marlon asked Plummer to stay as counsel. He angrily refused and threw himself out of the room. Next day Plummer made complaint and appeal to Mr. La Rue. He got a decided rebuff, but was allowed still to treat Mrs. La Rue, who was all the while sinking. Maggie's case was very critical, but managed with marked success. Marlon was greatly attached to the beautiful girl. Their mutual interest for Maggie and their frequent meetings and delicate reference to past events, brought them into very close sympathy with each other. Dr. Harvey complied with an invitation to call upon Mrs. La Rue unprofessionally. She requested and insisted that he should give her his honest views of the case. This he did in a spirit of kindly sympathy. She was not afraid to die, but, according to the superstitions of the church of Rome she thought the last rites of the church were necessary. She was still the shadow of a most accomplished and beautiful lady. Before Dr. Harvey left the last day of his necessary visits to Maggie, Marlon asked him to give her a history of his early life. To this he consented, and next evening was appointed as the time for him to redeem the promise. So they will meet once more at last.

(To be continued.)

## OUR QUESTION DEPARTMENT.

To the Editor of The Better Way.

For the benefit of many of your new subscribers, who are not fully posted in your truths, will you please answer, through your columns, the following questions:

1. Do spirits see mortal things through their own eyes?
2. If people who pass over in sin are "purged" on the other side, how is it that there are evil spirits in the spirit world who continue on that side to lie and swear?
3. What punishment is meted out to mortals after passing into the spirit world, and by whom is this punishment inflicted?
4. From all that you know, what is necessary to do while in the flesh in order to enjoy happiness after the change, called death?
5. If a man and woman marry, and the man is good, industrious, gentle and kind, and the woman is a veritable verago, blasting and making life miserable, is it his duty to live with her until death parts them, or ought he to correct her morals, if so, how?

Very truly,  
SUBSCRIBER.

## ANSWERS.

1. Assuredly, for they have eyes of their own to see with. They may look through a mortal medium's eyes when controlling the same, and some spirits cannot see material things without a medium, but much depends on individual development. The lower spirits know no more of their material surroundings than do the lower, or spiritually undeveloped, or grossly materialistic mortals of their spiritual surroundings. But as man progresses in spirituality he cognizes the spiritual—both entities being open to him simultaneously—and as a spirit progresses in like manner, he cognizes the material in conjunction with his own surroundings.

2. People who "pass over in sin," that is, have active evil tendencies at transition, are not "purged" until they have the desire to be purged; and then it takes nearly as many years to undo their "sins," or passions, or habits, as it took to develop them, that is, as long as they were enjoyed or indulged in. Then a liar here, will be a liar there, for a habit is not thrown off at a moment's notice, and many spirits lie against their inclination or will, just as former drunkards cannot resist the temptation of drinking with mortals by control, except by years of practice to resist.

3. There is no arbitrary punishment meted out to any one. Nature punishes according to the discords existing in the spirit when it reaches the other shore—when it steps out of the body—just as nature punishes thoughtless boys for eating too many green apples in spring time.

4. Moderate, modest and moral, that is, be temperate in all things, be conscientious toward all mankind, and let reason govern you in all things. If you do the latter you can never do wrong. It is only when we love our senses, as it were, by intemperance, presumption or egotism, that we steer in the wrong direction. Such is unreason or insanity. All selfishness is a form of insanity and leads to misery—both in this world and the next. All good deeds have a reverse effect, and makes man clear minded, intuitive, prophetic, and consequently happy; for such is heaven, and synonymous with wisdom, strength and beauty, the effect which a life of moderation, modesty and morality in earth life has on the soul, or spirit body, in the next.

5. This is difficult to answer, for it will depend entirely on circumstances and environments—or individual conditions. Although reason should tell us that such a woman as above noted hardly deserves a "good, industrious, gentle and kind" husband, and we should feel tempted to occupy separate apartments, or houses if needs be, under the circumstances. However, do as you please about that, glad it's not our funeral.

Would it not be the better when we laugh, sneer, ridicule, or contrast ourselves with the life and doings of others to remember that we are open to conviction equally as much as they whom we take to task, by those who are in possession of facts we have yet to comprehend, unless they are more generous than we.

Written for The Better Way.

Time and Space.

BY D. S. MAYNARD.

Time and space has no limit, space no bound,  
"All are but parts of one stupendous whole,"  
Each joining in progression's endless road,  
In glad obedience to the unit soul.

Mortals appear, naming their advent, time,  
What was before, they designate the past,  
What is to be, the future they define,  
She same will be man's verdict to the last.

Yet time, and endless ages all are one,  
Space has no measure, neither central point;  
Life is all motion, and all motion's life;  
Stillness is death, no bound no centre knows.

## ANSWER TO LIGHT WANTED.

To the Editor of The Better Way.

I see in issue of May 31st a short article headed, "Light Wanted," by Dr. G. B. Lincoln. The point upon which the Doctor asks for light, being one I delight in, I have given it much thought, and have come to a conclusion quite satisfactory to myself, but do not know that I shall be able to subject the Doctor any light upon the subject. I do not claim to know what I am about to offer, but give it simply as my opinion. I wish first to make an explanation foreign to the Doctor's question, that I may make my point more clear. I believe that the soul is the "ego," the "me," and that it has two shells, coverings, or bodies, the outside shell being the grosser one, and the inside one the finer, and within dwells the man. I believe the life, the "me," to have existed back in the atom, having traveled up through all the lower gradations, culminating in the "genus homo." It is no doubt true that the male furnishes the life, and the female the soul, so to speak. The "monad" in the male germ is, no doubt, an organized entity, and when it reaches the female ovum impregnation takes place, and the life, the entity deposited there, commences at once to clothe itself with the finer and grosser bodies spoken of above.

The Doctor says, and truly, too, that the spermatozoon from the male, entering in contact with the female ovum, is the combination which forms the starting point of a new person. This is no doubt true, but I would not have your readers get a wrong understanding of it. This combination, remember, is not the starting point to the life, the "ego," the "me," but the starting point to the shells or bodies of the soul. I claim that the life is furnished by the male, the female being only the receptacle, whose business it is to furnish the material for the growth of the coverings of the soul.

The Dr. says: "At birth the body is said to contain a spirit." I don't like the expression, "a spirit." What is a spirit? I am often asked. Sure enough. What we call spirits are human beings: men, women and children, and should be called such. Excuse the digression. I will now proceed with the Doctor's question. I rather say at birth the bodies contain a soul, an entity, a human being. The Doctor says: "I wish to know when the spirit was first present in the body; was it at the fecundating of the ovum, or was it at the quickening?"

A very important question, Doctor. I will answer in this wise: I claim that all bodies, animate and inanimate, are composed of atoms. I believe that every atom contains unconscious life, which has traveled up through the different kingdoms up to man, the crowning work of nature's effort. If this be true, life was there first; the life furnished by the male enters the female ovum by the procreative law and impregnation is the result. This entity, the immortal soul, seeks the ovum and commences the building of its coverings or bodies. I believe that life is everywhere; all nature teems with life. Life in the grain of sand, in the granite, rock and fluting in the air. It is a demonstrated fact that the male germ contains life; then how came the life present there? we may ask.

Dare I answer? It is a new idea, I confess, but I will venture. I believe the monads or spermatozoa, as the Doctor calls them, to be floating in the air, and that the male inhales them, while the female repels them. Some may laugh at the idea; those who do not will please tell me whence came the monads known to exist in the male germ? It won't do to say that life was made—formed. Life and matter must be co-existent and co-eternal. We are here; but to consider how we came here is getting into deep water.

I believe that there is an external life principle, a moving power that permeates the universe, of which we are a part in all, through us all, and that we all have a spark of divinity within us, which you may call God if you wish; I prefer to call it an eternal principle of nature. I heartily wish that all would study the problem of life, from whence came we, etc., more fully; and when prospective parents would come to realize the fact that an immortal soul exists the moment conception takes place; and that an abortion is the most cruel, heartless, soulless murder that they can be guilty of committing, many might be led to stay their hand, rather than commit such a heinous crime. Oh! prospective mothers and fathers, see that your hands become not stained with the blood of your innocent, helpless, unborn babes. See that they do not meet you upon the other side and there behold your blood-stained garments. It is to be hoped they will not. Now, Doctor, if you of any one else do not like my answer, please tell me why and wherein I am wrong.

A. ALLEN NOL.



Written for The Better Way.

**SPIRITUAL PHENOMENA—HOW PRODUCED.**

HENRY H. WARNER.

11.

In a prior article we pointed out how we believed the phenomena known as trances and levitation of ponderable bodies were produced; and in this article it shall be our province to outline very briefly our views as to the nature of the trance and also materialization and other similar phenomena.

The trance is as purely a normal function of the psychic man as sleep is of the physical, and may be induced in many ways according to the varied temperaments and needs of the subject for entrancement. We are aware that a certain school of thinkers look upon the trance as an abnormal or supernatural manifestation of the powers of nature, thus presenting to the world a manifest absurdity—a supernatural being born from the natural—contrary to the law that like begets like.

The trance is either a conscious, semi-conscious, or so called unconscious state, but here let us say unconsciousness does not exist as a fact in nature. Unconsciousness is annihilation, the total effacement of being, and while the brain and memorizing faculties of the sensitive may be held in abeyance and thus not retain any consciousness of the sensations of the spiritual power upon them; they are as truly conscious, living entities as in the ordinary state. Yes, the trance is an extraordinary state of human affairs, but it is not a preternatural state.

The trance is simply, in any of the three forms we have mentioned, the result of the passivity of the physical organization, produced by the operation of this automatic force substance upon the physical body, directed by the spirit operator, who may be an incarnated or a decarnated human being, but the force is the same and the purpose is the same—the quiescence of the physical man, so that the spiritual man may find a freer expression and be brought more closely in rapport with the spiritual forces surrounding him.

Some may require noise and violent exercise; some perfect silence or music of a soothing nature, or any of a hundred other means, but the end is the same as we have said before. The spirit decarnated who entrances the sensitive without the aid of the incarnated spirit, stands in the same relation to the subject that the mesmerizer or hypnotizer in the body does to his subject, only the spirit operator rarely seeks to lower the dignity of his or her subject, but rather to uplift and elevate the moral faculties of the sensitive, when allowed to do so by the surroundings. The human in the flesh more often seeks, in his experiments, to degrade the dignity and blot out the individuality of the subject by substituting his own ideas of a low moral plane and clownish tricks for the higher truths that could be as readily suggested as the others.

Materialization is still a mystery to many good and true people, and there are many who deny the possibility of such occurring. We do not blame them, for undoubtedly the course ordinarily pursued and the explanations ordinarily given by managers and "cabinet spirits" are of a very unscientific and flimsy character. Many say that is only the medium personating, and that they would like to tie the medium and sew the medium in sacks, etc., etc., and have perfectly fraud proof conditions.

There is no fraud proof condition in existence. There are no test conditions that can be relied upon as being scientifically accurate. What? All our tying, sewing, and sealing in vain? Yes. Of no more value than a piece of pie crust; of no more value than a rope of sand. The same power that can take a ring through the solid walls of a house and transport it to a house miles away can untie, unseal and replace every one of those bonds as accurately as before. The only scientific method of inquiry, as it seems to us, is to remove all artificial restraints from the persons of the mediums, take the cabinets away from folding doors, or else build your cabinet with a solid side and bottom, and ask the medium to sit in that, if it were necessary for her to so sit. But we would much prefer that the medium should sit in the circle in full view of the audience.

We hear much about ancient chemistry and special chemical bands in some of these circles. Gentlemen prove it. If you can prove that an ancient spirit of 10,000 years ago knew any more or as much of the laws of chemistry as Pasteur, Crookes, Hare and Foye of to day, then we will acknowledge your truthfulness.

But until you show it by better evidence than assertion unsupported by a single chemical formula or analysis, we must render a verdict of "Not Proven!" The actual records of the past show us in fact a lamentable ignorance of the most simple elements of chemistry, but that in the law of progress these spirits have attained to a more profound knowledge of chemical laws and reagents, than we in the body, we must acknowledge, but it is experience, research and modern chemistry they are applying and not the ancient formula that prescribed mercury as the universal chemical solvent of all ills that man is heir to, or that recommended the admixture of gentian, onions, garlic and rosemary as a sovereign remedy against boils, fevers and evil spirits!

Man knows more to-day than he did 6,000 or 60,000 years ago. The very facts that we are conversant with go to prove his constant evolution from a lower grade of intelligence to his present high plane.

Then how is materialization produced if it does exist? If it has any existence at all, it must be in accord with regular laws, and we do not want personation pained upon us as materialization. Then let us look at the matter carefully. This same finer substantial force that is present everywhere in nature pulsating through all her arteries and veins, is once more our friend. Directed by our spirit operator, our spirit chemist, it acts as the spiritual electrolyzer, the spiritual decomposer of the elements surrounding the medium and the circle, and from the reagents, the chemist, by a change of current, builds up again a form which is substantial and solid to outer touch and sight. Out of the elements given out by the sitters, their aural emanations, the chemist has built a form; but it is like Pygmalion's Galatea. It needs the quickening power of life within to give it expression; it needs the soul and spirit of your loved one to give it vitality, to lend it the individuality that proves to you that your dead are not dead, but have triumphed over grave and death, to whisper sweet words of consolation to you once more in the way of old.

But how can I know it is my friend? By the same tests you would apply if your son or daughter or friend had been absent from you for a time and had returned to visit you. You would know them by their looks, but more than all that by their knowledge of matters that were known only to you and them.

It is no scientific proof of a French spirit to talk French in a hall where all are English unless there be one among them who understands that language. And when the medium is acquainted with both French and Spanish or any other language that is given out, it is not a clear proof, but we should rather hear the communication then, for we would know that the spirit would speak his own language correctly and not inflict upon us a mass of gibberish and call it Greek, Hottentot or Indian to suit the taste of the hearers who would swallow it all as a young robin gulps down everything fed to it over the side of the nest.

That spirits can and do materialize we know to be a fact, but they will personate, they will transfigure the face and they will etherealize, and the last phase is absolutely convincing to us, more so than any other, and when the materialized or etherealized form vanishes through the ceiling or in the air above the heads of the sitters, it is more convincing still.

Personation and transfiguration are as much spirit manifestations as any we have mentioned, and in fact they require finer powers of acting, and higher forces have to be utilized. Of acting on the part of the spirit, we mean, and it uses a medium more exhaustively than the other. In all the walks of life there are not two people who walk, talk or act alike, and to personate the peculiarities of 30 or 40 or even of four different people in one evening is a difficult matter, and it is one of constant pain and suffering, for in returning by personation, the spirit must necessarily identify itself by its former earth conditions.

In transfiguration the laws governing this same automatic force substance come in play, and again the spirit uses the elements of another to mold its own likeness upon. It is as if a sculptor were to model a face in wax or other plastic material and constantly alter the appearance of the features without waste of material.

Independent slate writing has been explained in all manner of ways, as an instrument slid between the slates and a nucia silica plate slipped between when you were not looking, but what validity have these excuses when you take your own slates just bought, and without having unwrapped them obtain a message, and that message in the handwriting of the spirit, not the medium. Changed the slates? How could he, and how was he to know the slates you were to buy and the paper and color of string they were tied with? You all perhaps know that there is a machine for transmitting a man's handwriting over the telegraph wire and producing an exact fac-simile of it at the other end. So by means analogous to this, the spirit transmits its forces and powers along the spiritual wires, and you have your slate writing. Between the slates? That upper slate has no existence to the spirit. By this same penetrative substance it passes its influence through that outer covering and lo! your writing.

To pass substance through substance is a chemical and mechanical process that goes on every day in nature. A bladder stretched across a glass jar and another jar fitted over that, so the bladder is the only means of separation, and you place certain fluids or gasses on opposite sides of that bladder, or only on one side, and in the course of 24 hours, or maybe less or more, they will have changed sides, and they will be found to have passed through that bladder, and it was solid substance, so called. If this occurs in the realm of the so-called material, it can occur and does occur by an analogous law of spiritual dialysis and osmosis.

To proceed further would be to weary our readers and we say study this, and see if it is not a reasonable explanation. We have not aimed at a detailed statement of our reasons, as that would require a book, but we have aimed to give you something to think of in place of the alleged devilry of the mediums in tricking you.

We believe in scientific methods of investigation, and we don't believe there is any absolute fraud proof condition or test circle except the method indicated in the early part of this article or similar methods, and the use of eyesight, reason and common honesty on the part of the sitters. Some of them need as much, if not more, watching than the medium.

The pangs of a guilty conscience can only be equalled by the sufferings that an honest man has to undergo who is compelled by force of circumstances to sell his principles for bread.

**WHAT IS MAN?**

To the Editor of The Better Way.

In reading different articles on the subject of "What is Spirit?" I have been impressed with the depth of thought manifested by different writers, and yet I do not find one who explains the subject to the satisfaction of my mind, or that gives me clear ideas of its entirety.

It is agreed by all writers that man is a spirit or has a spirit. Some assert one and some the other, as the true state of man's being.

Is man a spirit? If not, what is he? Sometimes we can look beat at a subject by studying the thoughts of the ancient thinkers. They may not be true, but they often open up a line of thought that has a deep vein running through it.

Our modern language is nearly all based on the words framed to express the ideas had by our primitive ancestors. One of the first words on record is Neshania, a cabalistic word which, through translated breath of lives, should have been translated spirit of lives, or living spirits, or the spirit of all lives.

This Vishna was breathed into man's nostrils, and man became a living soul (creature). So we can see the ancient thought was not that man was spirit, but that he inhaled spirit, and by it became a living creature.

The highest concept then had was the concept of a physical man being quickened by the breath. Evidently the writer had a concept of something in the breath called life or spirit, with the loss of which man would be in a state of death; but with it he would live. Wherein does that differ from the present understanding of man's status? Let us inquire into the production of man as now known.

His origin is from two tiny points: the spermatozoa and the ovum. If we examine them carefully we find them traceable down by stages, or points, or centers to a protoplasm. Take the spermatozoa—a living, acting being, giving no evidence of genus, but moving in a common blastima, or plasma. By looking one step lower there is a change in appearance, we may call it spermatozoon. One step more and we have the monera; yet another step and there is protoplasm. Taking the ovum, it has a center called nucleolus; that has a center, the nucleolus, and that a center, the nucleolus; and that again ends in protoplasm so we say; but are not able to say that both the monera and nucleolus have not a central point.

We become lost in our powers of research into its hidden mysteries of being; for go as low as we may, through or by sensation, we cannot find evidence of genus; yet the mind has to conclude there is genus and sex in the entity, and that entity is in the protoplasm.

If we can gain a concept of what the protoplasm is composed, we perhaps can gain a concept of whence the man. That he springs from an entity is patent to thought if not to science. When we first discover him, the monera attacks and devours the nucleolus, and the nucleus is devoured by the spermatozoon; the nucleus by the spermatozoa, and a child begins to form by the combination of the two elements.

From the egg, then, the material is taken by the genus entity of man to form the first foundation of the body or creature, and when sufficiently built, the same building force extracts from the mother's blood the material with which to complete the body according to the demands of the genus as to its form and sex.

Do we find any spirit in all this? There is no life, that is, independent life. The child lives by the life of its mother. But directly the child in form of man being perfected, is cast off by the mother: it breathes the nashama and becomes a living soul (creature). Thus far the mother has served only as a workshop, and the means of supply for some power (an intelligent power) to frame from the invisible things a visible body.

What and from whence that power? In every department of the structure design is seen, and the product is the work of thought, and yet neither parent has furnished either design or thought. (viz): conscious design and thought. We must go back of any tangible cause to find the primus mobile of the phenomena. In our investigations thus far there is no evidence that anything we call spirit exists. Thus far there has nothing been revealed except matter and the mind, which manifests itself in the form it constructs.

During all the advances of the creature man in his farther development, both in physical and mental being, the same law of combination holds sway. The body is formed by the mind from the dust of the earth, and is a manifestor of mind, both of its constructive ability and its power and breadth of intelligence; and yet there is no spirit manifest as spirit is understood to be. Spirit is not understood to be either matter or mind. It is not the material body; neither is it the mind. Then what is it? We think there is a misunderstanding in regard to what spirit is, and would answer the question by saying that spirit is the transmuted principles and substances of both matter and mind.

These principles are carried along by the forces belonging to the entity, through chemicalization and spiritualization, combining in different equivalents the same substances, forming first the natural body and then the spiritual body. The natural body, in every molecule and particle, serving as a mould to fashion the spiritualized plasma into form for the habitation of the ego.

Spirit, then, is mind and matter, and a spirit body is prepared from spirit substance, which has been transmuted from the baser elements; and as spirit cannot be an entity, but is composed of entities, and those entities are parts of all other entities, bethey material or immaterial. The ego is the possessor of them all, and by their use becomes the conscious intelligence recognized as man.

Man, then, as a conscious intelligence, has a commencement by the unfolding of the possibilities inhering in an entity; by combining mind and matter in specific form and equivalent atoms, and by chemically changing in equivalents, setting free the thoughts and ideas by a system of spiral motions, subliming and transmuting the substance mind to concepts and Intellection, and at the same time building its spiritual body for a manifesting agent. N.

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**IMMORTALITY.**

C. L. Merrill in the *Independent* writes:

"The idea of immortality is pure poetry. This beautiful idea is the wildest idea in the dictionary. When fancy runs riot with constant defiance of common sense such notions are the result."

Man is a powerful thinker. In the presence of mortality he thinks immortality. Here he rises mentally, along the line of the most resistance. The man who can walk without a crutch, carries no crutch, and if a person could think without a crutch he should not be hindered with a forehead.

The idea of a soul without a body, is like a house without a foundation or safe structure of any kind. Saying that we can know without a body is slandering the universe. Would nature spend twenty years laboriously uplifting a form if the soul could get along as well without a foundation?

The conscious fact that disappears in the calm of deep sleep and in the wild storm of highest fever—this mental presence that may be induced to stay longer with coffee, and forced to depart with chloroform, this perceiving inner-self that must be repaired after each day's work; this delicate light that rises with us; this high product of the evolution of matter and force is one of the most evanescent of exquisite things. To believe in immortality, how childish! To preach immortality, how dishonest.

Perhaps it is best that man is unconscious after decomposition sets in; best that he should no longer overlook the cards after he ceases to play, nor longer overlook the battle after he ceases to fight. The poor greyhound that is chained while the rabid runs by; and the poor boy that is laid up with a sore foot while the other boys run a race are miserable. It is perhaps best that mind and body are inseparable partners; best that the witness and the actor rise and fall together; best that the performance always carries an audience.

Ah! but, say some, there will be a resurrection of all the dead. This is a most unwarranted question. A resurrection contrary to natural law; contrary to the manner in which matter acts, and contrary to evolution. The snow crystals of this winter are new, though they are made from water that has been in use for ages. The planets, animals and people of this globe are new though they are made from material that has been in constant use forever. Why should nature dig up the old and worn when she is abundantly able to form the new and strong?

Aye, it is this doctrine of "the resurrection of the dead" that brings forth such conclusions as these from thinking men and women. If the world could but be made to realize that there are no "dead," how much fairer the future would loom up before them; how much more hopeful every heart would beat when thinking of the final act of mortal life; and how much happier it would make everyone feel to know that our loved ones gone before are not lost—not dead, but living and loving still. Spiritualism is the agency through which to gain this assurance. "Seek and thou shalt find, knock and it shall be opened unto you." But seek with reason and perspicacity—knock gently and with a heart full of love if you would have a response and the gates to the spirit world thrown open to your gaze. The spirit world does not come to us, we must go thither. Many who are now happy in the knowledge of a future life—are assured of immortality—know by experience that it required more or less effort to obtain proofs of only existence and spirit return, and that only through earnest desire can the way be made clear to us. Spirits do not resist our approaches under any circumstances, but being in a higher and purer realm, it is impossible for them to reach us, or come near enough to identify themselves to our satisfaction, except we meet them half way by temporarily laying aside pride, self assurance, ill-feeling and other soul emotions that are unspiritual. Attend seances in a spirit of humility and love, and none will be debarred from obtaining proofs of the soul's immortal nature.

We cannot walk into heaven. We must open our souls and let heaven walk into us. Such is finding happiness.

## THE FALSE AND THE TRUE.

In a recent Chicago Sunday paper, or we find about thirty advertisements devoted to the marvellous. Among them is one in which a man calls himself a great Hebrew prophet, and assumes the name of one of the best known Bible characters. In addition to this he publishes testimonials from persons who claim to have drawn lottery prizes by having previously consulted him regarding numbers, etc. Instead of giving away the lucky numbers, this great prophet should retain them for himself and withdraw from fortune telling at \$2 a head.

Another calls himself the only Moses and a faith reader with miraculous powers. One heads his card with "Attention!" and another with "The Star of Mystery!" Others assume more modest titles in the form of "Cup readers," "Card readers" and "Palm readers," although some prefix them with a "Great." But the great majority are affixed with "Fortune Teller," "Astrologer" and "clairvoyant." Some offer "Charms," others promise lucky marriages; some give massage treatment in connection with clairvoyance; and all have their respective prices varying from 25 cents to \$2 a sitting, a seance or a prognostication.

How much real mediumistic power exists among these "professionals" is difficult to estimate. That there is some we will not doubt, but also believe that humbug plays an important role in the "profession." And whether these are to be regarded as the "false prophets" predicted by ancient seers and mediums, that would spring up like mushrooms at the time of the new spiritual dispensation; or are merely skirmishers placed on the outside of Spiritualism to attract attention to the occult; or whether they are simply a kind of army followers seeking whom they can devour knowing or sensing that they are not wanted by Spiritualism proper, because unable to stand the moral discipline that true Spiritualists are expected to observe, is a question that the individual can answer to his own satisfaction.

We don't know, and don't care, as long as they do not claim to be Spiritualists; and therefore desire the world to know this, and not to confound it with Spiritualism, as some people are wont to do, either ignorantly or tauntingly. If the world takes pleasure in patronizing such, the world must be satisfied with the result. And if the world likes to be humbugged, there is no lack of opportunity—especially not in Chicago, and which fact affords sufficient reasons for some to call it all fraud or be suspicious of it at all events. It is true a burnt child dreads the fire, but some will not believe they have been burned, while others carry their skepticism too far. But conditions are being better understood and true mediums—those who labor for the moral elevation of mankind or self in connection with the exercise of their talent—are rising above the rest in the estimation of the people and will soon be known and receive their reward in the form of respect due them by the world at large. Being true to self, practically and subsiding all cause for suspicion must win in the end.

## LESS MISTAKE—MORE ACCORD.

When Spiritualists themselves, who have witnessed other phenomena, will doubt materialization, what can we expect from those who have witnessed nothing of the spiritual phenomena. But this a skeptical age and we cannot demand others to believe what we know to be true—whether by eye witness, psychometry or intuition. Truth is a personal matter, but we have no right to ridicule what we cannot disprove. Shallow ridicule exhibits a lack of delicacy and in the majority of instances a lack of judgment or intuitive wisdom. The most uneducated often has a higher sense of the spiritual than the worldly wise or the student of sciences. We often possess spiritual knowledge which we cannot transfer to another, but this is no reason why we should be branded as superstitious. Materialists denigrate it superstitious to believe in immortality—though many believe it to be true without the least material or tangible proof to that effect. They know or sense it intuitively. Would we, as Spiritualists, ridicule such? No, because we happen to know it ourselves. Then why rail those who believe something that we don't happen to know intuitively? May they not be as near the truth as we know those to be who believe in the soul's immortality without being able to prove it to another? If we cannot be reasonable in this respect, let us, at least, be charitable, as we expect it from those who do not know or believe what we know of the unseen. If Theosophy, or Christian Science, or a belief in Re-incarnation, makes others happy, let them. If neither is true or right, they will outgrow their belief as they progress in other matters. Controversy will not disprove them. Christian controversy did not stop the tide of Materialism. They could not disprove the theory of evolution, and so it grew—yet Materialism cannot prove their theory by tangible facts. The storm is still to be seen, but we believe it to exist nevertheless. We do not believe that anything can be thought that has no foundation for a truth in it—however wide of the mark we may be. Can we imagine nothing, or build a theory on nothing? Because we do not happen to understand a thing is no reason why it should not exist. Some people believe in the efficacy of prayer—others do not. Those who believe in it, must have some

fact to base their belief on; and intuition being a fact in itself, must serve as a channel for the conveyance of facts or truths not cognizable to those who are not unfolded in that particular sense or soul qualification. Now, we are not writing this in defense of any one's private belief, but simply to follow out our intuitive belief, and which is to inculcate a little more consideration one for the other for the purpose of more harmony and consolidation in our ranks. That is our conservatism.

## IS MAN AN EVOLUTION OF MATTER OR SPIRIT?

The spirit body may be etherized or sublimated matter, but spirit (life) is not. One is the outcome of matter in conjunction with intelligence; the other is intelligence itself—an entity distinct from matter, even if it is never separated from the same and only exists in connection with matter. But matter does at times exist minus the intelligence or life force which gives it individuality and form, as a dead body immediately after its separation from the soul or spirit that animated it. But as decomposition is life too, it is soon animated again and proves the omnipresence of spirit or the life principle of existence. Spirit therefore is life, or intelligence if we so desire to term it, only that it is not generally proved to be self-conscious, until it reaches the human state, whether by incarnations as individualized spirit or as a higher form of universal spirit that it assumes in its ascent through matter from monad to man. The animism existing in man points to the former—except we desire to believe that man has degenerated since his first appearance on this planet or that matter contains these qualifications. If not we must believe in the individuality of spirit from the first forms of life on the planet and credit man with being a spiritualized animal. For if this is not the case, man ought to have been born perfect and continue so to this day. Or, shall we accept of Materialism and make man an evolution of matter—a life condition evolved out of the animal kingdom!

## LAW vs. RIGHT.

American citizens are law abiding. Respect for law is a part of their education. Law is considered the shield of order, the protector of the weak, the promoter of the welfare. That a law may be a legalized conspiracy has hardly occurred to the average American citizen. That a law making body may be in league with the enemies of the people, is beyond the conception of the average voter. That the legal system of our country embodies the virtue and wisdom of our best and most thoughtful citizens, is a common belief and a common error. That the American government is the sincere friend of all those that owe allegiance to it, is a natural desire of each individual citizen, but it is an illusion too easily proven to admit of denial. Government in its proper capacity is the natural conservator of justice, morality and prosperity. Its laws are in harmony with the rights and needs of its subjects. Each citizen looks to it for protection and redress, and looks not in vain. The privileges of the strong are limited by the rights of the weak, and legal equality is a fact not a fiction. Such a government is the guardian of the homes of the people, rightly deeming individual happiness and prosperity the basic force underlying all good government.—Non Conformingist.

## GET PAID FOR PUFFING.

The Methodist Book Concern of New York, in the course of an advertisement in the *Christian Advocate*, says: "The business of an editor is to make money for his paper, and as long as you pay him for what you desire inserted he will treat you just as kindly as he will anyone else."

The Christian papers are that respect. The Spiritualist papers in that respect. We not only have to do puffing for nothing, but are censured in the bargain, if we do not eulogize beyond merit, or happen to forget one in trying to do justice to another. Some people think they honor an editor by giving him trouble. But short-sightedness is the cause and we must excuse it, hoping that a day will come, when newspaper publishers too may be permitted to ask favors as well as extend them or be paid for their work as those are who demand something for nothing.

## AND STILL ANOTHER.

The cracker pool recently formed at Minneapolis having proved unsatisfactory, a Cracker Trust, with a capital of \$10,000,000, has been formed. It is to include and conduct the entire cracker business of the country.—Ex.

What next? First the children have been robbed of their sugar by a trust; then of school books; now of crackers. Next we suppose there will be a trust formed against their being born without paying a penalty for that privilege. And then our law makers, who by their silence are sanctioning trusts, can pass an ordinance, to tax them so much per capita per annum for the privilege of living or breathing the air of the place they are in.

God (goodness), Law (force) and Intelligence (consciousness), is the trinity which governs the universe, and of which man is an epitome. The first is that which manifests as love or sympathy for his fellow man; the second is manifested as his will power to overcome the temptations of matter; and the third is manifested as sensibility, reason, judgment, prophecy, penetration, intuition and clairvoyance, each one according to development or qualification for these specific effects.

The Rev. Dr. A. J. F. Bshrends says in the *Jine Forum*: "The drift of modern thought, as any one can discover in our current literature, in newspapers, magazines and reviews, is not anti-religious, but the reverse. That the drift is anti-ecclesiastical and anti-dogmatic is equally certain. The pulpit has almost abandoned polemic utterances. Scores and hundreds of churches would not endure them. They were once the fashion, and public debates on the rites and doctrines of opposing sects were in high favor. We have outgrown all that. The change is partly due to social and commercial causes. The Calvinist has fallen in love with the Methodist, and has not found the heresy to be very pernicious. The Trinitarian has entered into partnership with the Unitarian, and discovered the latter to be the soul of honor."

Clairvoyance is an opening of the soul's sight to things in its own sphere. Natural, and almost normal, to a few people, this faculty is not difficult of cultivation by those in whom it is latent. Generally occurring spontaneously, it may sometimes, though rarely, be developed by gazing into a ball of glass or rock-crystal, a concave metal or janned mirror, or, best of all, a pool of ink in the hollow of the hand. After the clouds which first obscure the view have passed away, vivid images of people and scenes—mostly unknown, sometimes symbolic, and often prophetic—come before the vision of the seer.—Medium and Daybreak.

Spiritualism is just as harmful to some natures as religion is to others. Weak minds and those who prefer material to spiritual things—who love the impure better than the moral pleasures of this life—should leave it untouched until they are ready to abide by its demands—its principles—moderation, modesty and morality.

Never regret a good deed however ungrateful the recipient may appear to be. A good act always adds force to our spiritual nature, and the recipient, whether a mortal or spirit, is bound by the same immutable law to repay with love what was given to him in the spirit of love or kindness.

We cannot repeat wholesome truths too often, as it requires as many rehearsals for some people to imbibe them, as it does for a child to remember a verse of poetry or a rule in grammar. It is this constant repetition which makes them take root in order to cause reflection and understanding.

Fasting and prayer is synonymous with abnegation and aspiration in a practical sense; for the act is a desire for more light. Mediumistic persons, both in the past and present, know that only through soul effort, which is best accomplished by self-denial, higher light is obtainable.

Minorities have rights as well as majorities; for there never has been a new issue, a new thought, a new progressive measure or an aim that was not in the minority at first. Only give the minority a hearing and you may become one yourself, thus making it a majority.

Laws bred in ignorance are degenerating to a people. There are some laws now in existence that make an intelligent man ashamed of calling this a glorious republic, where freedom of thought and action are supposed to be the governing principles.

Look to the yellow tag on your paper, and if the time is out, please remit, as we must have the money, or stop your paper and save us this expense. Do not send postage stamps. We have as many as we need, and cannot redeem the surplus for cash.

When a man has said all he knows his usefulness often ceases, except through self-culture he continues to progress spiritually and thus adds to his store of understanding and knowledge.

Don't fail to read account of the wonderful spirit phenomena as related by Mr. Newton in our New York correspondence of to-day.

## Literary.

*Esoteric* for June has an excellent table of contents. This is a magazine of advanced and practical esoteric thought. C. H. Mackay, editor. Price \$1.50. Sample copies free on application. Address 479 Shawmut avenue, Boston, Mass.

*Evolution: True or False?* By L. C. Abbott. This book is compiled from distinguished authorities on both sides of the question. Of especial value to teachers and students of physiology is a chapter on the origin of the human race. Price 25 cents. Address J. D. Shaw, Editor Independent Pulpit, Waco, Texas.

*Leaflets of Thought*, Gathered from the Tree of Life. Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. Transcribed through the mediumship of B. E. Litchfield. New York: The Law and Trade Co., 7 New Chambers Street. Price \$1.25. May also be ordered through THE WAY PUBLISHING CO., Cincinnati, Ohio, by remitting as above.

This is not only an interesting spirit story, but the book is full of philosophic thought and soul elevating passages, and makes far preferable reading matter than the common literature of the day; for it is a book that teaches true morality and not one that is calculated to excite the mind to sentimentalism and impractical notions. It will please the old and the young, and will instruct the Christian and the Materialist, and none can disapprove of it in any way whatever.

## Briefs, Personals and Locals.

A test seance will be given at G. A. R. Hall next Wednesday, the 18th inst., beginning at 8 p. m.

Mrs. R. S. Lillie was tendered a grand reception in Boston on the 30th ult. Friends, flowers and fortune smiled on the occasion.

We have an able article on hand for a coming issue from the pen of Mr. C. H. Murray, an old contributor for the *Independent*.

Every holder of a ticket to the picnic of the Lyceum at Mt. Lookout Park on the 28th inst. gets a chance at the prize list. Tickets 25 cents.

W.—And after all it wasn't worth the effort, for if but half is true what has been told of him by eye-witnesses and reliable people, he deserves all he gets and more too.

Mrs. Anna Cissna, one of Cincinnati's beloved mediums, and Mrs. Dr. Zell of Dayton, O., were in the city on Sunday last to attend Mr. Emerson's services at G. A. R. Hall.

Another Christ turned up recently in Indianapolis in the form of a colored man, who claims that he was crucified but a few weeks ago and arisen. He was locked up for his good intentions.

C. C. W.—The first of your questions might be answered by writing to the warden or superintendent of the institution named. The others will be answered in the coming census report.

Those of our contributors who have fallen into a controversy are requested to be brief, otherwise their matter may not see the light for months to come, for we have much other interesting news in prospect that will not admit of delay.

Married on the 4th inst. at New Jerusalem Church, this city, Mr. James C. Hobart to Miss Loretta C. Winchell, daughter of Mr. George D. Winchell of Price Hill, a highly respected and estimable citizen, and friend to our cause.

On Wednesday the 18th of June, 8 p. m. at G. A. R. Hall, Mr. Edgar W. Emerson, the great test medium, will devote a whole evening to his particular phase of mediumship. Those in hopes of getting a test should attend. Admission 15 cents.

By our advertising columns it will be seen that Bro. Charles Christian offers a new device in the form of a whip socket and rein holder to the public. It is not an orthodox christian concern as the company's name might imply, for Mr. Christian is a Spiritualist and therefore deserves the patronage of our readers.

Mrs. E. J. Ulrich, known all over the continent as a wonderful materializing medium, is in Watertown, N. Y. She is better known as Mrs. Markee, her name prior to her marriage with Dr. Ulrich. She is the lady of whom Col. Olcott wrote such wonderful things in connection with the seances in the Eldy Mansion, in Vermont. At that time she was known as Mrs. Compton.

Short poems have the preference when selecting one for the coming issue of the paper. As we have quite a number on hand, and new ones constantly coming in, it may be sometime before the long ones see the light. Those who desire to have their contributions returned for the purpose of abridging them can send postage and give name of the poem, as some are signed with nom de plumes.

In 1840, when farmers were a much greater power in politics than they are today, the Federal treasury took from the pockets of the people \$1.25 per capita, or from a family of five \$6.25. In 1890, the amount had grown to \$27.85 for a family of five, an increase of over four hundred per cent. This statement, which we believe to be correct, should set our taxpayers thinking. Why it is thus should be their aim to find out.—The Rural World.

Queen Victoria, although over seventy years of age, has found favor in the eyes of Alfred Carter, a young man who has been studying for the Wesleyan ministry. Carter, who is a Lancashire lad, went to Windsor, and failing to obtain an interview with the object of his affection, wrote her several loving letters proposing marriage. Sad to tell, the letters were handed to an unromantic and flint-hearted police inspector of the appropriate name of Savage, who found Carter wandering about the Windsor fields sighing the name of Victoria and hauled him away to prison on the charge of being a lunatic.

There is much excitement in the Indian Territory over the expected coming of the Messiah, who is to elevate the red man above the white, restock the prairies and forests with game, and the streams with fish, and regulate affairs on earth as they are supposed to be regulated in the happy hunting grounds of the aborigines. In duns calling themselves oracles, and claiming to represent this new Messiah, have appeared among the Cheyennes, Arapahoes, Kiowas, Camanches in the Nation and the Apaches in Arizona, and these Indians are wrought up by the promises they have made.

Commenting on Spiritualism the New York Truthseeker says: "If there are spirits, who can say that they cannot communicate with the living? If they are none, why imprison mediums who pretend to hold converse with another world and let priests and ministers, who also pretend to tell about the same world, escape? If a Spiritualist is foolishly credulous in believing in one other world peopled by

spirits, what shall we call the religious folks who believe in two other worlds, both peopled by spirits. And if it is the government's province to protect people from their own credulity, why does it not forbid the paying of money to get souls out of purgatory? Hundreds of souls are to-day using the mails to get cash for that very purpose. On the whole, we think the government may as well mind its own business in this matter. Spiritualism is a religion to thousands, and they believe in spirit communication. That is as much their inalienable right as the belief in heaven and hell is to other thousands. And they have precisely the same right to have mediums to fool them—if it be fooling—that the Christians have to have ministers and priests to bamboozle them."

The recent alleged expose of two mediums by three New York World reporters—one among them a woman—will prove another "death blow" to Spiritualism. Is midst of the seance a ten-candle incandescent light, supplied by a pocket storage battery, was flashed on the materialization, while at the same moment it was grabbed by the female reporter. According to their description, it was one of the mediums. We should not be surprised if it was; for over half of the spirit materializations so called are transfigurations of the medium—a more wonderful manifestation than absolute materialization itself. But the spirit controlling or transfiguring the medium may be as fully identified as in genuine materialization—if investigators would but exercise their reason when investigating, and not be constantly glibed by that insane notion of "exposing." It is but an expose of their own ignorance and prejudice. We do not object to exposing spiritualistic frauds and would like to see the World reporters bring them all to light. But would also like to see them exercise a little perspicuity when investigating the genuine. We do not blame any outsiders for being suspicious; for the phenomena is too wonderful to be believed by the skeptical world. But for that reason we are constantly cautioning our mediums against admitting strangers to their seances, or even those who have not studied some of the spiritual philosophy to obtain an understanding of what they are about to witness.

G. A. R. Hall on Sunday last was packed to hear Edgar W. Emerson—the great Emerson—of the most wonderful test mediums on the modern record. Mr. Emerson's lectures are also interesting. That of the morning was compiled from questions sent up by the audience. Of the evening from a suggestion which presented itself by surrounding circumstances—a fact which our materialists friends cannot understand, but which we know as psychometristing an audience, and partly seeing their wants or what would be most wholesome to dose them with on the occasion. A comparison between Bible Spiritualism and Modern Spiritualism not only made an interesting sermon, but betrayed the nature of the audience—a proof that mediums know what is necessary to teach at the propitious moment, or, at least that the spirit know, if the medium be left alone. After each lecture followed spirit tests—some of a really marvellous character, and not only as witnessed the recipients, but lookers-on as well—the ingenuities with which they are given, and the irresistible frankness with which they are acknowledged to be correct, is almost enough to convince a skeptic though he never received a test himself. Next Sunday morning at 10:30 and evening at 7:30 Mr. Emerson lectures again, closing each discourse with tests. At 8 o'clock he will devote an entire evening to test giving. Admission 15 cents.

Fletcher, the Cincinnati medium, who, somewhat over a year ago, was caught by both Spiritualists and skeptics, mixing the spurious with the genuine at his seances, and who was subsequently denounced by the Union Society of Spiritualists in a public assemblage and his certificate revoked to practice in the name of Spiritualism, and who then was taken up by the Evangelical Alliance of this city to give exhibitions in fraudulent manifestations, has at last come to grief in Dyersburg, Tenn. Having deserted his wife and children, he landed in the above place; obtained employment in his legitimate business, the lumber trade, and soon began to pay his respects to an estimable young lady, who was ignorant of his record, of that place. The appearance of his wife and children on the scene of action caused some excitement. "Among the first to hear the news," says the *Cincinnati Enquirer*, "was the father of the young lady to whom he had represented himself as unmarried. He went in search of Fletcher, and, meeting him, charged him with his base deception. Fletcher declared the story a lie. He had mistaken his man, for the young lady's father took the denial as a personal insult and resented his daughter's wrong by giving Fletcher a fearful thrashing. Fletcher pleaded for mercy, and finally saved himself by the energetic use of his legs. A movement was then made to tear and feather him, but he escaped. Mr. Fletcher was left penniless, but the charitable citizens of Dyersburg raised a generous purse, provided for her wants, and started her and her four children on the train for Columbus, Ohio, where her parents reside."



Spiritualists will be admitted to his seances who hold a recommendation from avowed Spiritualists.



## Ladies' Department.

Reported for The Better Way.

## Golden Wedding.

Poem read at Mr. and Mrs. Samuel Hastings' golden wedding, May 17th, sent by Mrs. Nellie T. Brigham.

In the May time of the happy year,  
When violets blue are springing,  
And all about us sweet and clear,  
The robin's notes are ringing,  
These two joined hands and promised true  
To walk in life together,  
'Neath gloom of cloud or skies of blue,  
Through all life's changing weather.

So faithfulness has blessed these friends,  
Who thus their fond faith plighted;  
And now our greeting love extends  
To hearts so long united.  
It is May time and its blossoms,  
Time's silver light is on each brow,  
Yet love dwells in your bosoms.

And so we bring our light of love,  
Which loyal hearts are shedding,  
And with a radiance from above  
Would bless your golden wedding;  
And while the smiles are bright to-day,  
Tears on our lashes glisten,  
Remember dear ones gone away,  
Who, yet unseen, may listen.

Can we not hear their words of love,  
Or fancy gifts they're bringing?  
O angels tell us from above  
The words they're softly singing.

These words come softly to us now,  
A song of mingled feeling;  
We catch the echoes faint and low,  
Of love's divine revealing.

"We are not lost, we are not dead,  
Who vanished from our places,  
You cannot hear our noiseless tread,  
Nor feel our fond embraces.

"We, who have borne one name on earth,  
The two from out our seven,  
Death gave to us another birth,  
We wait for you in heaven."

And so to-night, with blended light,  
Which earth and heaven are shedding,  
Love makes below the golden glow,  
Which crowns this golden wedding.

Written for The Better Way.

## My Ministry.

BY MRS. N. E. BURR.

Yes, my ministry. Everybody has a ministry. The old, the young, the rich and the poor, the educated and uneducated, all alike have a ministry, and are at work in it all the time. Whatever we think, or say, or do, wherever we go, in whatever circles we may mingle, and the business in which we are engaged, there is our ministry. The effects of this ministry are produced first upon ourselves, and then on others. It is true that every day and hour we are ministering to ourselves and others, producing lasting and great results. Thoughts are the springs of actions. If they be selfward the life will be selfish; if impure, the life will be so, too. Thought and action cannot be separated. One is the seed, the other the fruit. We can be inspired and directed in our ministry by cultivating pure, good and noble thoughts. We must be noble first, and then our influence will reflect what is true, good and elevating, giving us glorious use of every opportunity to uplift humanity as we advance higher and higher into the perfect knowledge of a grand helpfulness unto ourselves and those who are walking beside us in the path of life. Our thoughts will go out bearing comfort and healing on its way, returning to us again with the olive branch of peace and good will.

I hold it true that thoughts are things,  
Endowed with being, breath and wings,  
And that we send them forth to fill  
The world with good result or ill.

That which we call our secret thought  
Speaks to the world's remotest spot,  
And leaves its blessings or its woes  
Like tracks behind it as it goes.

It is God's law, remember it,  
In your still chamber as you sit  
With thoughts you would not dare have  
Known.

And yet make comrades when alone,  
These thoughts have life, and they will fly,  
And leave their impress by and by,  
Like some marsh breeze, whose poisoned  
breath

Breathes into homes its fevered death.  
And after you have quite forgot,  
Or all outgrown some vanished thought,  
Back to your mind, to make its home,  
A dove or raven, it will come.

Then let your secret thoughts be fair,  
They have a vital part, and share  
In shaping words and moulding fate,  
God's system is so intricate.

Written for The Better Way.

## Good Advice.

BY AUGUSTA FRANCES TRIPP.

We took a stroll one pleasant day recently across the new bridge, and by the charming little duck pond, which in its season is white with lilies, where we had the pleasure of witnessing a pretty sight. One hundred and eight little ducklings of different ages were there penned and faithfully guarded and cared for by Miss Jenks, who, together with Miss Mary Hammond (a teacher in one of our public schools), is interested in raising these nice fowl. Miss Jenks has visited several duck farms this winter, and learned many points on the care of ducks, and is having good success thus far. In ten weeks from their time of hatching they will be fit for market, and at 25 cents a pound, will realize a nice little pin money, with care and tact, and without much labor.

It is surprising that, in these days of progression, when woman is turning her attention to the trades and professions that man alone, it was thought in times past, was capable of doing, ladies living in the country do not interest themselves more in the raising of poultry. A nice little sum may be obtained with which to clothe one's self without disturbing the equilibrium of the "good man's" temper, and a lady can always have a little change of her own

with which to buy many things that so delight the eye and cheer the heart of a lady of refinement, with which to decorate the home.

## My Initiation.

To the Editor of The Better Way.

I am very much interested in your Ladies' Department, and hereby send one of my first experiences in spiritual manifestations. I was a member of the Baptist Church for many years and at the time, but it was a very unsatisfying religion to me. On the 20th day of December, 1887, one of my boys, while at work on the railroad, was knocked off the train by a bridge, and was nearly crushed by the thought of it, and was mangled so badly that he died. I was nearly crazed by the thought of it, and he prepared to die. One night, about four months after his death, I had just gone to bed, and was looking at the lamp, for I had left it burning too high, and was about to get up and lower it, there appeared a hand right over my face, with one finger pointing, and the voice of my son speaking to me plainly. He said, "Look." I turned in the direction the finger pointed, and I saw three faces. The finger pointed at one and the voice said, "Go to her; she is a spirit medium, and you will find out all you want to know." I obeyed, and am now a Spiritualist and have found what my soul hungered and thirsted for so many years.

MRS. M. E. ELLISON.

To the Sister Contributors of The Better Way.

Come to the rescue and "hold the fort." Our little corner in THE BETTER WAY is very precious to me, and each week a loving greeting goes out to my sister woman who has the courage to give her thought for the unfoldment of those who are reaching out for even the crumbs of spiritual truth. Let us not hide our talent, be it ever so small, but do what we can to illumine the life of others with the rays which have made our pathway clear and bright.

"The world is full of darkness,  
So we all must shine;  
You in your small corner,  
And I in mine."

MRS. N. E. BURR.

## EARLY CHRISTIAN MARTYRS.

"Diana and Christ" and "The Last Prayer."

Fiery were the trials which tested the quality of the "faith once delivered to the saints;" and, despite the distance of years which intervenes, the mind shrinks back, appalled, from the contemplation of those extremes of cruelty which the early years of the Christian era witnessed, and which Tertullian so faithfully describes.

The Jews were despised and disliked by the Romans, then masters of the world, and the Roman hatred of the Jews included the sect of Christians also. To the Romans both Jews and Christians were people regarded as abominably irreligious, since they had no reverence for the pantheistic gods, and no veneration for the temples which were the pride of imperial Rome. Most historians agree, however, that the persecutions fell chiefly on the Christians.

After the burning of Rome, A. D. 64, while rumor still whispered that the profligate Emperor Nero was not guiltless of the calamity, a great popular outcry, possibly incited by the tyrant himself, arose against the Christians. They had prophesied the destruction of the world by fire, and they were suspected of having attempted the destruction of the mistress of cities to give color to their prophecies. According to Tacitus, the Christians were condemned to death on the charge of arson, and a new punishment, setting them on fire, was invented, and thought quite consistent with the crime imputed to them. Not that this was the only form of cruelty. The kind of death inflicted varied; some, like St. Paul, were beheaded in prison; some were thrown to wild beasts, like Ignatius; some were burned, like Polycarp; some Christian virgins were even sentenced to infamy before being led to execution.

The amphitheatres, or circuses, originally constructed for the combats of wild beasts, were now used for a more frightful conflict. Christians were thrown into the arena to be devoured or torn to pieces by wild beasts. Some were crucified, others had their garments saturated with oil, pitch or resin, and were fastened up to poles or set on fire, to illuminate the festivals at night. In the glare of these living torches Nero drove in his chariot, at this horrible show of his own devising. Nor was this emperor the only one who sanctioned and encouraged these persecutions, which broke forth again and again until Constantine, miraculously converted to Christianity, made it the religion of the whole civilized world.

Noble sacrifices in the name of Christ have glorified both Christianity and its followers in all ages, but in these early times such sacrifices could hardly be said to be optional. The very name, Christian, was in itself a condemnation, and at the festivals of the Pagan gods, when the Christians were bound to refuse to take part in an act of idolatry, or when the Caesar, successful victor of race or battle, was to be lauded and honored as a god, the Christian refusal to worship was taken as a direct provocation. Indeed, to say "I am a Christian" was sufficient to doom oneself to ignominious and agonizing death.

The ignorant and fanatic multitude, swayed mainly by their passions, were easily roused against the Christians. "Let the Tiber overflow its banks," we read in Tertullian, "let the Nile fail to inundate the country, let the heavens be of brass, let

the sun be darkened, let famine or pestilence visit the land, and at once the cry is raised: 'The Christians to the lions!'"

In Africa, in Egypt, Asia Minor and Italy this reign of terror in the Church prevailed; public executions were frequent, and those convicted of the crime of Christianity were brought to Rome to supply the circuses for the amusement of the people. It seems strange that so civilized a people as the Romans should have taken delight in those ghastly spectacles; but Pagan society had no respect for human nature in itself, regarding only the outward distinctions, which are the accidents, not the true dignity of life.

Yet so far from crushing the zeal and courage of the Christians, cruelty and captivity had usually the effect of stimulating them. As Tertullian beautifully says: "The blood of the martyrs is the seed of the Church." The honor of suffering for the noblest of causes, and love, which in the sincere and devoted heart is only another name for the ardent desire to sacrifice self for the loved, raised the martyr Christians to a state of exaltation and ecstasy. They had glorious visions of heavenly peace and love, of palms and crowns of life, of fair lands and refreshing fountains of living waters, instead of fiery torments and the thirsty sand of the dread arena. "We are ready to endure all things," say the condemned ones.

Replendent amid the glorious records of faith and martyrdom shines the devotion of woman. The delight in self-immolation, strong in all true womanly nature, found abundant opportunity for expression in the Christian matron and maid. That spirit of self-renunciation taught by their divine Master, which became sublime in man, soared to ecstatic heights beyond compare in the daughters of the early Church. Woman's heart, easiest to win, hardest to loosen from the bonds of love, clung to the Crucified One, and rejoiced in being permitted to share the bitterness of his earthly agony.

One of these courageous adherents to the faith is the central figure of a beautiful engraving "Diana or Christ?" The lowering countenance of her accuser, who reads the charge before the indifferent and unmoved emperor, the fearful regards of her young companions, the half scornful, half pitying glances of the haughty vestals, the stern countenance of the Pagan priest, the impetuous earnestness of the young soldier, who, impressed by her singular beauty, urges her to save herself by recantation and sacrifice to the great Diana—all these are unheeded. Pale with the intensity of ecstatic emotion, yet unmoved by the threat of torture, the beautiful girl gazes upward, lost in rapturous contemplation of a glorious future beyond the gate of death.

Strongly contrasted against that pure, pale face is the dark, anguished one of the young Roman soldier, who, as he sees her invincible firmness, mentally registers a vow to protect her, with his life if need be, from the vile outrages of the crowd, until that fair body is cast into boiling pitch and set on fire to light the Roman voluptuary's festive night. The great Diana extends her sculptured hands in vain! Both these young hearts will worship forever the living, not the inanimate, deity.

Gerome's masterpiece, "The Last Prayer," shows us the great Colosseum filled with the wealth and fashion of Rome to witness the entertainment afforded by the tortured Christians. The moon has not yet risen over the Capitoline hill, and the scene is being lit up by the human torchlights which flame out luridly around the little band of Christians huddled closely together in the arena for their last prayer, as the wild beasts to whom they are delivered advance upon them. Supreme moment! The uplifted soul almost frees itself from the helpless, doomed body, while the Roman sensation-lover enjoys the exquisite thrill of expectancy and breathless waiting, with the zest of an appetite whetted to its keenest for the cruel pleasure. But to us the silence of death and the sublimity of conquering faith give grandeur to the scene; and while the mind shudders at the awful contemplation, the soul sees only the glory and triumph of the spirit which earth's martyrdom translates into heavenly bliss—Demorest.

## Woman and Nature.

Mrs. Livermore in her lecture delivered here some years ago, said with all due reverence, "God evidently knew what he was about when he created little boys, but when little girls came into existence they were so poorly fashioned that from their tender years until they laid life's weary burden down, they were considered fit subjects for improvement in form." Unfortunately, this would seem to be true, for instead of being allowed the freedom of childhood, the little girl is early taught that if she would have a good form she must wear certain articles of clothing to produce the desired result. It is this constant compression of the vital organs that is productive of such dire results; this constant striving after artificial beauty that has made American women what they are today. Higher education will bring about better results; instead of unbending girls for the duties of motherhood, it will develop a better and truer idea of feminine beauty. It will bring into favor health and strength of limb and body, and instead of invalidism being a mark of refinement, it will be regarded as almost sinful to be ill. When mothers become learned enough to permit their daughters to grow up as God and Nature intended they should do, and will have a better, truer class of men. Dr. Pallen, in asserting that higher education would make the women of our country unfit for the holy duties of motherhood, must certainly have had this false system in view. Surely the cultivation of intellectual powers will have the tendency to destroy some of the fallacies of the day. Men do not go to perform the duties of the day so begirt that to draw a long breath would be impossible. Their muscles are not cramped, and their limbs have a freedom of movement unknown to the weaker sex.—Woman's Chronicle.

## MEETINGS.

## Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 2:30 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. 8th street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. Hall, 115 W. 8th street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

Houston, Texas.

BANNER OF LIGHT CIRCLE ROOM, No. 9 Bowdoin street—banquets are held every Tuesday and Friday afternoon at 8 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall. Lectures by able speakers on Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President, G. S. McGuill, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Washington streets, Boston. The Society will hold public meetings every Sunday.

The Temple Spiritual School for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:15.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 7:30 p. m. Tea served at 6 p. m. Public meeting at 8 p. m. All are invited. Mrs. A. A. Barnes, Pres.; Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 789 Washington street corner of Hollis. Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings at 789 Washington street, corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida P. A. Whitlock, Pres.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays at 2:30 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:30 p. m. at the parlors of Evans House, 176 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Phillips Hall, Old Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:30 and 7:30 p. m. All mediums invited. G. F. Nighit, Chairman. The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 190 Chestnut street. M. L. Dodge, Sec.

Cambriport—Meetings are held every Sunday evening at Old Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

## Columbus, O.

First Spiritualist Ladies Aid Society hold their meetings at Music Temple on Third street, Wednesday evening. Mrs. H. Golt, President, 248 S. 3d st.

## New York, N. Y.

The American Spiritualist Alliance meets at 218 West 43d street, New York City, on the first and third Wednesdays of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. B. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead, and all such are invited to become members."

J. F. Clark, Cor. Secretary, 60 Liberty St., N. Y. Adolph Hall, corner 52d street and 7th avenue.

First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:30 and 7:45 p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Physical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Salpeter, President, 416 Broadway.

## Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st. Lyceum, 2-12 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediums' meetings every Sunday at 8 p. m. at their church, on Thompson Street, between Front Street and Frankford Road. Seats free. Public invited. T. J. Ambrosia, President; L. T. Abbott, Secretary.

Spiritual Circle Hall, 125 Columbia Avenue—8 p. m. every Sunday afternoon at 2:30 and evening at 7:30. Doors closed.

Kayston Spiritual Conference meets every Sunday at 2-12 p. m. at their hall S. E. corner 10th and Sprigg streets. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:15-2 o'clock at N. E. corner 3rd and Gird Ave. Mrs. M. Brown, President.

## Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. Hall, 170 Superior St. Spiritualists and Universalists earnestly invited to send their children, and the public cordially invited to attend.

The School for Psychic Culture meets every Sunday at 4:30 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Parkville Avenue. Admission free.

## Louisville, Ky.

The spiritualists of this city meet at 333 West Market street, in Central Hall, at 3 p. m., every Sunday during summer months. Lectures and tests.

## St. Paul, Minn.

The Spiritualist Alliance meets in Wauvota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. C. Tuttle, Sec. 327 East 9th street.

## Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday at 10:45 a. m. and evening at 7:30. Lectures, tests and psychometric readings.

## Chicago, Ill.

Peoples' Spiritual Society meets at 93 S. Peoria st. every Sunday at 2:30 p. m. All are made welcome. Mrs. J. H. Jones, Sec. G. L. S. Janney, Pres. 220 W. Monroe street.

Martine's Hall, Adams street. Morning 10:45; evening 7:45. Mrs. Cora L. V. Richmond, speaker.

Spiritualist Society hold Sunday meetings at 3 p. m. in P. O. S. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 61 South Peoria street, at 7:45 p. m.

## Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Willoughby streets, on Saturday evening at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritualist Union hold public meetings every Sunday evening at Fraternity Rooms, Bedford Avenue and South Street, on Saturday evening at 8 o'clock p. m.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 241 St. James place. S. A. McQuinn, Sec.

The School of Spiritual Phenomena meets every Tuesday evening at Broadway Hall, 8 Fulton st., at 8 o'clock. Practical instruction is given in phenomena by practical mediums at each meeting.

## Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 6 6th street. J. H. McIntyre, Pres. J. H. Lohmeyer, Sec.

## Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Keegan Building, corner Broadway and Third streets. Ladies' Aid Society and supper every Thursday.

Progressive Spiritualist Association, No. 3, meets at Star Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.

## Grand Rapids, Mich.

The Religious-Philosophical Society meet in Greenwood Hall every Sunday at 7:30 p. m. Dr. D. W. Thomas, President; Mrs. F. J. J. Secretary.

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"Down Here Among My People."  
The parish priest  
Of Austerly  
Climbed up in a high church steeple  
To be nearer God,  
So that he might hand  
His word down to his people.

When the sun was high,  
When the sun was low,  
The good man sat unheeding  
Sabbathly things,  
From transcendence  
Was he for ever reading.

And now and again,  
When he heard the creak  
Of the weather-vane a-tuning,  
He closed his eyes  
And said, "Of a truth,  
From God I now am learning!"

And in sermon script  
He daily wrote  
What he thought was sent from heaven;  
And he wrote the down  
Of the people's heads  
Two times one day in seven.

In his age God said,  
"Come down and die."  
And he cried out from the steeple,  
"Where art thou Lord?"  
And the Lord replied,  
"Down here among my people!"  
—Brewer Mallocks.

**Meteors and Shooting Stars.**  
The term meteor is usually applied to those bodies which, as globes of fire, are occasionally seen darting through the heavens at unknown distances from the earth, and in undetermined paths. They are also called fireballs and bolides. They sometimes explode, and project upon the earth fragments of stone called meteoric iron, from which it would appear that they are solid bodies in a state of intense heat, and are then known as aerolites or meteorolites.

These meteors have often been noticed in the following manner: A small and dark cloud is observed to be suddenly formed in a perfectly clear sky, and soon after to ignite, taking the form of a fiery ball, which darts with immense rapidity through the skies, followed by a long train of flame and smoke. Sometimes a dreadful explosion takes place, when a shower of stones fall upon the earth.

Between the years 1800 and 1888, one hundred and seventy meteoric showers or stone falls are known to have taken place, but a great many have no doubt remained unnoticed. As an indication of the size of some meteoric stones, the most colossal was one found in Mexico, which weighed more than 150 cwt. In November, 1833, a most magnificent display was witnessed over all the United States, and over a part of Mexico and the West Indies. Together with the smaller shooting stars, which fell like snowflakes, and produced phosphorescent lines along their course, there were intermingled fire balls, which darted forth at intervals, describing in a few seconds an arc of thirty or forty degrees. These left behind luminous trails, which remained in view several minutes, and sometimes half an hour or longer. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. The source from whence these meteors came was computed by Professor Olmsted to have been at least 2,338 miles from the earth. —W. N. Lambdin.

**Astronomical.**  
It may be interesting to know that Arcturus is moving earthward at the rate of 55 miles per second. This fact is determined by aid of that great adjunct to astronomical study, the spectroscopic.

We trust that the knowledge of these facts will not alarm our readers as to the safety of our planet. True, were Arcturus to collide with the earth the result would be most grave, for the brilliant star is many times larger than our Sun and carries with it a powerful retinue of worlds far surpassing our own Solar System.

But there isn't the slightest cause for fear from this quarter. Were Arcturus to travel with the velocity of light, (186,000 miles per second) for the next 100 years, he would still be too far away to harm us.

This star will not always move towards us, however. He is governed by the same law that swings the earth around the sun every 365 days, and the time will come when Arcturus will have completed his journey earthward and responding to the power at the centre of his orbit will swerve from his path leading toward our system and will commence his return cycle. —Esteric.

**The Division of Clouds.**  
For practical purposes clouds are divided into four classes, cumulus, stratus, cirrus and nimbus. Meteorologists, however, recognize many differences of form in each class. Aber-

crombie gives these ten principal varieties, with their mean height in summer at Upsala, Sweden: Cirrus (pure wispy cloud), 27,000 feet; cirro-stratus (thin, high, wispy, or striated sheet cloud of all sorts), 27,000 feet; cirro-cumulus (fleecy cloud at high level), 20,000 feet; strato-cirrus (a similar cloud to the cirro-stratus, but at a low level), 15,000 feet; cumulo-cirrus (fleecy cloud at low level), 12,000 feet; strato-cumulus (extended lumpy cloud), 8,000 feet; cumulus (pure rocky cloud), 4,000 feet at the base; cumulo nimbus (rocky rain cloud), 4,000 feet at the base; nimbus (low rain cloud), 4,500 feet; stratus (pure sheet cloud), 1,000 feet.—Boston Budget.

Written for The Better Way.

**True Nobility.**  
BY BISHOP A. BEALS.  
Who has not felt in the light of the soul  
Of the man who by nature was true  
A heaven-born power from his spirit enroll,  
Starred with sympathy's dew?  
And who has not felt new strength in him  
With the humble yet honest in name,  
Though poor and penniless around him still  
Lies  
A wealth unobscured by shame?  
The world may scorn all those who inherit  
The sphere of humble labor;  
But God's noblest sons are those who in spirit  
Are filled with the might of endeavor.  
Who cling to the right in the battle of life,  
With a guardian that comes from within—  
A health-giving hand rich-souled and wise,  
And free from the milidew of sin.

(Published by Request.)

Union of Farmers and Knights at St. Louis.

Agreement made between the undersigned committee, representing the National Farmers' Alliance and Industrial Union on the one part, and the undersigned committee, representing the Knights of Labor on the other part, witnesseseth:

The undersigned committee representing the Knights of Labor, having read the demands of the Farmers' Alliance and Industrial Union which are embodied in this agreement, hereby in dorses the same on behalf of the Knights of Labor, and for the purpose of giving effect to the demands herein set forth, the legislative committee of both organizations will act in concert before congress for the purpose of securing the enactment of laws in harmony with the demands mutually agreed. And it is further agreed, in order to carry out these objects, that we will support for office only such men as can be depended upon to enact these principles into statute law uninfluenced by party caucus.

The demands hereinbefore referred to are as follows:

1. That we demand the abolition of national banks and the substitution of legal tender treasury notes in lieu of national bank notes, issued in sufficient volume to do the business of the country on a cash system; regulating the amount needed on a per capita basis as the business interests of the country demand; and that all money issued by the government shall be legal tender in payment of all debts, both public and private.
2. That we demand that congress shall pass such laws as shall effectually prevent the dealing in futures of all agricultural and mechanical productions, pursuing a stringent system of procedure in trials as shall secure the prompt conviction and imposing such penalties as shall secure the most perfect compliance with law.
3. That we demand the free and unlimited coinage of silver.
4. That we demand the passage of laws prohibiting the alien ownership of land, and that congress take early action to devise some plan to obtain all lands now owned by aliens and foreign syndicates; and that all lands now held by railroad and other corporations in excess of such as is actually used and needed by them be reclaimed by the government and held for actual settlers only.
5. Believing in the doctrine of equal rights to all and special favors to none, we demand that taxation, national or state, shall not be used to build up one interest or class at the expense of another. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all revenues—national, state or county—shall be limited to the necessary expenses of the government, economically and honestly administered.
6. That congress issue a sufficient amount of fractional paper currency to facilitate exchange through the medium of the United States mail.
7. That the means of communication and transportation shall be controlled by and operated in the interest of the people, as is the United States postal system.

For the better protection of the interests of the two organizations, it is hereby agreed that such seals or emblems as the National Farmers' Alliance and Industrial Union may adopt will be recognized and protected in transit or otherwise by the Knights of Labor, and that all seals and labels of the Knights of Labor will in like manner be recognized by the Farmers' Alliance and Industrial Union.

Signed: S. B. Erwin, chairman, U. S. Hall, secretary, J. D. Hammond, B. H. Glover, J. R. Miles, N. A. Dunning, J. D. Hatfield, D. K. Norris, R. F. Peck, W. B. Morgan, F. M. Blunt, J. Page, W. H. Barton, S. M. Adams, J. A. Alexander, Stump Ashby, R. C. Betty, J. H. Turner, A. S. Mann, committee on demands of the National Farmers' Alliance and Industrial Union. T. V. Powderly, A. W. Wright, Ralph Beaumont, committee representing the Knights of Labor. St. Louis, Dec. 6, 1890.

**A Flower Seance.**  
To the Editor of The Better Way.

Seeling an invitation in your paper to those who have had remarkable experiences, I beg leave to narrate an experience I had at 323 West 34th street, New York City, at the residence of Mrs. Stoddard Grey and son, Mr. D. W. C. Hough.

Four weeks ago we were promised something unusual. The seance began the usual way, and about forty spirits came to friends and gave their names. Several spirits wrote letters, and others led their friends into the large reception room and gradually dematerialized to almost nothing, when a different spirit would take on the form and come into the seance room.

A Mrs. Bassford, who went to spirit life many years ago, came to her husband and son, and standing in front of the circle with Mrs. Grey and Mr. Bassford and her son, she raised her hands above her head, and in no time, while we all watched, she made the most beautiful flowers, which Mr. Bassford gave to nearly all in the circle, and there were between thirty-five and forty present.

Mrs. Bassford returned to the cabinet three or four times to gain strength. One gentleman got a medium sized Calla lily, and O how beautiful it was! Smilax and ferns, and roses and large elegant Peonies, and a pluk flower, I forget the name. A gentleman asked for a forget-me-not, and it was sent out to him from the cabinet by a gentleman the spirits had asked to come within the cabinet. He told us the reason he had asked for a forget-me-not was because his spirit friends had given him the name of "My forget-me-not."

A lady present took it to the gas after the seance was over and said it was a perfect specimen of the lovely little flower.

It was a remarkable seance. The number of flowers were great, and such a variety, and must have been convincing to many skeptics.

Col. Biker, the medium's control, said he did not want any one to think that they were materialized. He said they are your own flowers, brought into the room by the spirit that can do that. She picks them and brings them through the walls of the room, and then materializes them.

Fraternally yours, Mrs. A. A. V.

**A Presentiment.**

Recently a young lady at the Palmer House, Chicago, fearing that there was something wrong with her father, who was in another room, got up in the night only to hear him fall dead. The facts, as stated by a daily paper, are as follows:

"Papa! Papa! let me in!" was the cry which awakened a number of the guests and startled the night watchman upon one of the floors at the Palmer House at 3 o'clock one morning. They were uttered by Miss Perkins, a twenty-year-old daughter of H. O. Perkins, of 107 Arlington Place, Cleveland, a varnish manufacturer of the firm of Blakelee & Co. There was no response to the girl's agonizing cry. The watchman soon had the door open, however, and there upon the floor laid the girl's father dead.

The grief of the daughter was extremely pitiful. Her father was a large, exceptionally handsome man of 45 years. He had been traveling in the West for several months, and was on his way home. His daughter had also been away from home since the holidays attending school. Her father sent for her to meet him here so that they could go home together and give the wife and mother a pleasant surprise.

They arrived on Saturday morning and were assigned adjoining rooms at the Palmer House. They intended leaving for home Saturday evening, but Mr. Perkins concluded to remain over (ill) this morning in order to show his daughter a little more of the city. Yesterday they called upon several friends, among them being T. O. Bolger, with the real estate firm of B. F. Jacobs & Co. Mr. Perkins complained of feeling unwell, and attributed it to the fact that he had stopped smoking a few nights ago.

That morning his daughter awakened with a consciousness that something ailed her father. She went to the door communicating with the two rooms to listen. Just as she reached it she heard a sound as of a falling body striking the floor and then all was still. This was what caused her startling cry. The worst fears of the poor girl were realized. The body was removed by the daughter and some friends to Cleveland.

Written for The Better Way.

**The Better Way.**  
STUDENT OF NATURE.

Instead of calling decessors rascals, would it not be the better way to learn how not to be deceived, and break up deceptions?

Instead of raiding saloons and other places, would it not be the better way to go back home and teach our sons and daughters, and then there will be no saloons to raid?  
Would it not be the better way to be faithful in our promises, instead of blaming others for their failure to us?  
Would it not be the better way to turn the great current of energy displayed by us to find the supposed errors of others into seeking the good of all? There is much to praise, and it "tempers the wind to the shorn lamb." If one has failed? I have often known persons to follow another long distances to see if they did not go into the bad. A faithful watcher is good; not that kind, though.

**Our Question Department.**  
To the Editor of The Better Way.

1. I would like to ask a few questions.
1. How is the spirit informed that the enquirer is with the medium?
2. Who does the writing—the control or the spirit?
3. If the spirit, why is it not in the natural hand so as to be recognized?
4. Does the medium read the questions asked, though in a sealed envelope?

Your answer will oblige

Yours truly, O. J. WILSON.

ANSWERS.

1.—Through your own mind. Spirits come in rapport with you the moment you think of them, and curiously naturally tempt them to note what is wanted or what prompts the thought, and will act on the same when in their power to do so.

2.—Mostly the medium's control, who acts as amanuensis for the spirit called—a foreign spirit only being able to control a medium when the same has something in common with the spirit present, or is of the same temperament. Like attracts like generally in spiritual affairs.

3.—The answer to this may be inferred from the above.

4.—Sometimes; but in the majority of cases by the spirit—the medium furnishing the magnetism or condition necessary to make the spirit clairvoyant to material things. In some cases the medium is clairvoyant enough to read the questions, and is then impressed by your spirit friends what to answer, for one that is clairvoyant enough to read sealed letters is also in spirit communion, for clairvoyance means spiritual sensibility, or is a form of sensibility for this especially effect. And the medium who misuses this clairvoyance for selfish purposes or to deceive, stands in danger of losing the power again, for such is returning to materiality with attending spiritual darkness or loss of spiritual sight. So in the majority the answers may be relied on, though we should never surrender our reason in anything that may be said by spirits, for they are liable to make mistakes as well as mortals are. Our highest reason is our intuition. Follow that whatever a spirit may say, or whoever the spirit is who says it.

**Marvelous Cure and a Grateful Patient.**

See what he says of our magnetic remedies: an unsolicited statement for Dr. J. S. Loucks, of Worcester, Mass. Also see advertisement in this paper for examination by lock of hair:

East German, Chenango Co., N. Y., Nov. 22, 1885.—Dr. J. S. Loucks—My Dear Friend: I received your Magnetic Remedies the 7th of this month, and have used them just fifteen days to day, and am well pleased to think that there is such a good doctor in God's world to cure the sick. Why, the first time I took it, it went right to the spot, and I began to feel better, and have continued to feel better every day. When I began your treatment I only weighed 148 pounds; now I weigh 158 pounds—ten pounds more in only fifteen days' time. Glory to God in the highest for what you have done for me! I was sick for two long, weary years. I have doctored with five of the best doctors in this place; they did me little or no good. Oh, to God I could have found you long ago, for I have suffered everything but death with this terrible kidney and bladder disease. Doctor, I have done more work and taken more comfort in the past fifteen days than in two long years, and I can't express my gratitude for the God-send to me.

See ad. in another column.

Winfield, Kas.

Spiritualism is having a run again this week. W. R. Colby, an independent slate-writing medium from San Francisco, held a meeting at the Opera House, last evening, to a good audience. He will remain a week from the tests given in the opening lecture, the ball will not hold the audience hereafter. In a general way we have seen many mediums, but Colby's slate writing is a little in advance, considering the surrounding conditions.

He is not afraid of popular prejudice, runs his own meetings, and will make it interesting for critics before he leaves the city. His tests consist in speaking names of departed friends as they come to him; give names and initials; if he cannot do this he declines to give any message. This has proved a great stumbling block to many mediums, that they could not give names. Mr. Colby gives them as they come, and leaves for the audience to recognize or not as they choose.

An interesting test was given in our office. While sitting in conversation the postman came; Mr. Colby took the letters, one by one, and gave the signatures to each one, which, on opening, proved him correct every time. We state this not as a believer in Spiritualism, but as an item of interest, and in all fairness to the class of reformers who are much maligned.—Non-conformist.

Boston, Mass.

The following resolutions were adopted by the Echo Spiritualist Society at their last monthly meeting:

Whereas, It has been our pleasure and profit to listen to the ministrations of Mr. Samuel Wheeler, of Philadelphia, Pa., during the month of March; and

Whereas, We have become acquainted with him, and found him to be a man of honesty in purpose and principle, doing his work in an earnest and efficient manner for our nobleness—his lectures leaving a deep impression, and being full of practical thought and sound logic; and

Resolved, That we extend to Brother Wheeler our heartfelt thanks for his earnest endeavor while with us; also our best wishes for his future success.

Resolved, That we heartily recommend him to all societies who wish the services of a forcible, practical platform lecturer.

Resolved, That a copy of these resolutions be sent to THE BETTER WAY for publication.

DR. W. A. HALE, President,  
M. M. HOLTS, Secretary,  
W. M. HOLTS, Chairman of Directors.

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Just One Word of Information

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